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PSYCHOGRAPHY: *

COLLECTION OF EVIDENCE OF THE REALITY OF THE PHENOMENON OF WRITING WITHOUT HUMAN AGENCY, IN A CLOSED SLATE OR OTHER SPACE, ACCESS TO WHICH BY ORDINARY MEANS IS PRECLUDED.

By M.A. (OXON.)

(Revised and Corrected with a large amount of additional matter.)

GENERAL CORROBORATIVE EVIDENCE—(Continued).

THE most important of the psycho-physical experiments recorded in Epes Sargent's latest work has been often referred to, but I reproduce it here, because no record of Psychographic investigation would be in any way complete if it did not include this most careful experiment of a most careful and

* The object with which a revised edition of this little volume is presented to the public is to make known as widely as possible the nature of the evidence on which Spiritualists ground their belief.

I believe that in Psychography we have a fact susceptible of simple and complete demonstration in a higher degree than any other equally important phenomenon in Spiritualism.

I believe that the nature of the evidence on which it is believed is such that it will stand any fair sifting.

Yet, such is the mass of new phenomena which are constantly being

practised observer. That Mr. Joseph Cook has since seen fit to repudiate the conclusion to which he was driven by the facts when fresh in his mind, is, considering his position, his own idiosyncrasies, and the pressure, amounting to persecution, to which he has been subjected, not very surprising. The facts, however, remain, and I proceed to recount them.†

On the evening of Saturday, the 13th of March, 1880, the Rev. Joseph Cook came to my house, bringing with him four of his friends, two gentlemen and two ladies, one his wife. Watkins had promised to come at Mr. Cook's request (not mine), and he was present before Mr. Cook and his party arrived. He brought with him Mr. Henry G. White, a gentleman whose parents were well known to me, and who had only the week before become acquainted with Mr. Watkins, and tested the phenomena in his presence. Finding him deeply interested, the medium had brought him, and Mr. White had stopped at a shop and purchased five or six small slates.

I am thus particular in stating the exact relations of Mr. White to the experiments, because the only important points which struck

forced on attention, that there is some risk that valuable facts may be lost sight of, especially by those whose acquaintance with the subject is recent.

Many such are to be found, no doubt, among the readers of this *Review*, and I have, therefore, thought it well to place my facts before them prior to their republication in the shape of a book. I hope thus to reach a wider audience than I otherwise should.

It may be useful if I add here a list of books which may usefully be perused by the inquirer, which can be obtained post free from the Psychological Press Association, 4 New Bridge Street, Ludgate Circus, E.C.—M.A. (OXON.)

La Réalité des Esprits et le Phenomene Merveilleux de leur Ecriture Directe.
Baron L. de Guldenstubbé.

Primitive Christianity and Modern Spiritualism, 2 vols. 20s. Eugene Crowell, M.D.

Planchette. 6s.

The Proof-Palpable of Immortality. 4s. 6d. } Epes Sargent.

Scientific Basis of Spiritualism. 6s. 6d.

Experimental Investigation of the Spirit Manifestations. 12s. 6d. Robert Hare, M.D.

Miracles and Modern Spiritualism. 5s. Alfred Russell Wallace.

Researches in the Phenomena of Spiritualism. 5s. W. Crookes, F.R.S.

Report on Spiritualism of the Committee of the London Dialectical Society. 5s.

Arcana of Spiritualism. 5s. 6d. Hudson Tuttle.

Letters and Tracts on Spiritualism. 5s. Judge Edmonds.

The Debatable Land. 8s. 6d.

Footfalls on the Boundary of Another World. 7s. 6d. } Hon. R. Dale Owen.

Spirit Identity. 5s.

Higher Aspects of Spiritualism. 2s. 6d. } M.A. (Oxon.).

Transcendental Physics. Prof. Zöllner. Translated by C. C. Massey.

Second Edition. 3s. 6d.

† The quotation is from Epes Sargent's *Scientific Basis of Spiritualism* (Boston: Colby & Rich, 1881, and Psychological Press Association, 4 New Bridge Street, Ludgate Circus, London, E.C.), a book which I strongly recommend to the inquirer, as well as to the experienced Spiritualist.

Mr. Cook as "unsatisfactory," had reference to his presence and the fact that *his* slates were used, and not those which Mr. Cook had brought, and which were encased in thick wooden covers. I can vouch for Mr. White that he was really no more "the medium's friend" than Mr. Cook himself, and was, like the rest of us, merely an earnest seeker after the truth, and as much interested as any of us could be in detecting anything like fraud.

It had been publicly announced that Mr. Cook would, in his lecture the following Monday, give the result of his experiments at my house. The Old South Church in Boston was crowded to repletion on the occasion. The séance had taken place in my library, nine persons, including myself and the medium, being present. Three of the party were ladies. Here are the public statements of Mr. Cook, contained in his lecture of March 15th, 1880.

The following were the satisfactory points:—

1. Five strong gas jets, four in a chandelier over the table and one in a central position on the table, were burning all the while in the library where the experiments took place.

2. At no time were the slates on which the abnormal writing was produced taken from the sight of any one of the nine persons who watched them. The writing was not done, as was Slade's in London and at Leipsic, on slates held under the table.

3. The utmost care was taken by all the observers to see that the slates were perfectly clean just before they were closed.

4. During the first experiment, nine persons clasped each one hand or two, over and under the two slates. The psychic's hands were among the others, and he certainly did not remove his hands from this position while the sound of the writing was heard.

5. Each observer had written on a scrap of paper given him by the psychic the name of a deceased friend and a question addressed to the person named. All the scraps were folded into tight, small pellets, and placed in a group on the table and then mixed, until I could not tell my pellets from others in the collection. Half a dozen of the names were correctly given by the psychic, while the pellets remained unopened.

No opinion is ventured here as to the method by which he obtained this knowledge. One of the two pellets which I had thrown into the group contained the following words:—"Warner Cook. In what year was my father born?" I put in one question which could be answered by any one who could read my thoughts. I put in another which could not be thus answered, for I did not know the answer to it.

The psychic, who certainly had not seen me fold or write the pellet, for he was not in the room at the time, told me correctly the name it contained, which was that of my grandfather. He told also correctly the name in the second pellet. I thought this perhaps merely a case of mind-reading. The psychic wrote on a slate, "I wish you to know that I can come. I do so long to reach you.

W.C." I judged that this perhaps was fraud, although I was told it came from a spirit.

The psychic, however, began to suffer, or assume singular contortions, and said they were the results of the efforts of a spirit to communicate through him. I very much doubted whether he was not acting a part, and watched him, as all the rest of the company did, very closely in every one of his motions. He placed two slates on a table before him, and a hand, palm downward, on each slate.

He seemed to be making a strong effort of will, and said he could not tell whether the experiment would succeed. Biting a small fragment, not much larger than four or five times the size of the head of a pin, from the top of a slate pencil, he placed the bit on one of the slates, and called on us all to see that both surfaces were clean. This we did in the full light of five gas burners, to our perfect satisfaction. The psychic then shut the slates with the fragment between them, and required us all to grasp the edges of the slates. He drew my hands into a position near his, and made several strokes over the back of one of them. Meanwhile, his face showed strong efforts of will; his whole countenance energized; he seemed to be in an agony of volition; his features changed their expression to one of great vigour and determination; and yet, while his look was kept up he was shedding tears. It was in this mood of the psychic that the audible writing began and continued.

6. While a dozen hands in full light were tightly clasped about the slates, we all distinctly heard the peculiar grating sound of a slate pencil moving between them. I said, "Hist!" once or twice; and, in a nearly perfect silence, we every one of us heard writing going on between the surfaces. Afterward we saw the fragment of pencil which was used, and noticed that it was worn by the friction of writing.

7. The writing found on one of the slates when they were opened was in response to my question, and was as follows:—"I think in 1812, but am not sure. Warner Cook."

This date was correct. The doubt expressed in the reply did not exist in my own thoughts, for I knew what the date was. During the writing I was not thinking of the date, however, but very cautiously watching the psychic to detect fraud.

8. In a second experiment the psychic closed the slates in our sight, after they had been washed with a wet sponge which I had myself procured from one of Mr. Sargent's chambers, and had also been heavily rubbed by my handkerchief in presence of us all, as they lay on the table. We were determined that no invisible writing should remain on the slates if any had been put there by sleight of hand, or previously to the gathering of the company. After they had been shut upon the pencil, the psychic, at my request, placed on them two strong brass clamps, one at each end. [Mr. Cook here exhibited to the audience the clamps, holding together the slates in question.] Thus arranged, the slates were then placed by him in my right hand, which I extended at arm's length over the back of

my chair into the open space of the room, while I left my other hand on the table. The psychic, twice or three times, turned the clamped slates over in my hand, and then returned his hands to the table, where, with the rest of the hands of the company, they were kept constantly in sight. In this position I held the slates a few seconds, and watched both them and the psychic. He appeared to be making no particular effort of will. When the slates were opened, these words were found written on one of their surfaces, in a feminine hand:—"God bless you all. I am here. Your loving friend, Fanny Conant." I had never heard of this person, but the name was recognised by several in the company as that of a psychic now deceased, and lately well known in Boston.

9. One of the observers who assisted in the experiments at my request was my family physician, Dr. F. E. Bundy, of Boston, a graduate of the Harvard Medical School—a man of great coolness and penetration of judgment, and by no means inclined to adopt any spiritualistic theory. Another of the observers was Mr. Epes Sargent.* . . . Of the nine observers, a majority were not only not Spiritualists, but thoroughly prejudiced against the claims made in behalf of the psychic who led the experiments. Written notes of the facts, as they occurred, were taken without an instant's delay by Dr. Bundy and myself.

10. Among the names correctly read in the closed pellets was that of an officer in the regular army, shot dead in one of the preliminary skirmishes of the battle of the Wilderness. The editor present knew the officer well, and the circumstances of his death. The instant the psychic pronounced the officer's name, he fell backward with a quick, sudden motion, like that of one shot through the heart. After a few seconds he wrote the word "Shot," in large letters, on the slate.

11. The hands of the company were so placed on the slates in the first experiment, that the theory of fraud by the use of a magnetic pencil is inapplicable to the facts. One of the observers held an open hand tightly against the bottom, and another on the top of the slates, which were perhaps six or ten inches above the surface of the table as it was clasped by the hands. Any magnet concealed in the sleeves of the psychic could not have been so used as to move the pencil.

12. At the close of the experiments, the company unanimously indorsed a paper drawn up on the spot, and were agreed that the theory of fraud would not explain the facts. While they differed in opinion as to whether the slate pencil was moved by the will of the psychic, or by that of a spirit or spirits acting through him, the observers could not explain the writing except by the movement of matter without contact.

*Report of the Observers of the Sargent Experiment in
Psychography in Boston, March 13, 1880.*

At the house of Epes Sargent, on the evening of Saturday, March

* The omission here is merely a personal compliment.

13, the undersigned saw two clean slates placed face to face, with a bit of slate pencil between them. We all held our hands clasped around the edges of the two slates. The hands of Mr. Watkins, the psychic, also clasped the slates. In this position we all distinctly heard the pencil moving, and on opening the slates found an intelligent message in a strong masculine hand, in answer to a question asked by one of the company.

Afterwards, two slates were clamped together with strong brass fixtures, and held at arm's length by Mr. Cook, while the rest of the company and the psychic had their hands in full view on the table. After a moment of waiting, the slates were opened, and a message in a feminine hand was found on one of the inner surfaces. There were five lighted gas burners in the room at the time.

We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless matter, in the slate pencil, was moved without contact.

F. E. BUNDY, M.D. EPES SARGENT. JOHN C. KINNEY.
HENRY G. WHITE. JOSEPH COOK.

Boston, March 13, 1880.

Notice now the unsatisfactory points in these experiments:—

1. My attention was several times diverted from watching the psychic by his requiring me to put my pencil on the pellets and pass it slowly from one to another of them.

It ought to be stated that he required Mr. Sargent to do the same, and if it had been his object to divert the attention of those most opposed to admitting his claims, he would have done better to have selected Dr. Bundy instead of Mr. Sargent, as another gun to spike. Dr. Bundy's attention was not diverted for an instant, nor was mine at any instant that seemed to me important.

2. Two or three times the psychic and a friend whom he had brought to the room,* left the company and went into the hall together, and I did not know what they conferred about. It is supposed they left in order that the friend might not be regarded as a confederate.

3. The psychic was easily offended by any test conditions suggested by the company, although he finally adopted the brass clamps which he at first refused to use.

4. The psychic's friend brought to the room the slates which were used, and my slates were not employed at all in the experiments.

The alleged objection to the use of my slates was that they had wood on their backs, and were poor conductors of electrical influences. Although clamps on the slates are no greater guard than one's hands may be, still they amount to something in stating the case to the public. If I had suddenly fallen into a trance, or been mesmerised, while holding the slates, the clamps would have held their place, and

* This refers to Mr. White, whose relations to the experiments I have already explained.

some one in the company might not have been in a trance, and would have known what happened.

On the whole, the unsatisfactory points did not appear to outweigh the satisfactory ones. In spite of the former, the observers agree in professing inability to explain the writing unless there was here motion without contact.

In these experiments, as I beg you to notice, there is nothing to decide whether the force which moved the pencil was exercised by the will of the psychic, or by a spirit, or by both.

We do not presume to say how the motion was caused, but only that we do not see how the writing can be explained unless matter in the slate pencil was moved without contact.

Of course the latter fact, if established, and even in the absence of knowledge as to whether the force proceeds from the psychic or from spirits, overturns utterly the mechanical theory of matter, explodes all materialistic hypotheses, and lays the basis for transcendental physics, or a new world in philosophy.

Here is the very freshest pamphlet from Germany on psychical phenomena. It is written by Leeser, a medical candidate at Leipzig University, and defends unflinchingly the theory that the psychic force explains all these phenomena, and is under the control of man exclusively. I came out of Mr. Sargent's library fully convinced that the stress of debate is between that theory and the theory adopted by Zöllner and Crookes, that the force is under the control of both men and spirits. Whatever the ultimate result of experiments by experts in the study of psychical phenomena may be, it is pretty nearly certain to-day that research should concentrate itself upon the double lines of investigation indicated by these two rival theories.

I have thought it well to quote this as a specimen out of many other records, because a strong sceptic has set forth all that he found to say against the theory that an invisible agent employed an unrecognised force to produce independent writing within closed slates. I do not, for the present, remark on the theories propounded.

I have now brought forward under this head testimony sufficient for my purpose. If what I have adduced does not establish my case, then no amount of proof would suffice. I pass to another class of evidence.

II.—EVIDENCE FROM THE WRITING OF LANGUAGES UNKNOWN TO THE PSYCHIC.

It is a by no means uncommon thing for the handwriting in which the messages are written to be one totally different from that of the Psychic; and it is a noteworthy fact that, when a special handwriting is associated with a special signature, that association (so far as I have seen) is always pre-

served. I am acquainted with many cases in which this is very observable. I have now before me a specimen of Psychography, obtained in private without the intervention of any one outside the family circle, in which the writing is so minute as to be illegible without the use of a strong magnifying-glass. Yet the letters are clearly and beautifully formed, the lines are straight and regularly spaced, and the capitals and the name of the Supreme Being are written large, and with great care in their formation. The same half-sheet of note-paper which contains this specimen contains also another message, written in a totally different handwriting, but also with great neatness and care. Each is signed by a name, or rather by a designation, and each contains coherent and sensible matter. Each handwriting has been preserved exactly in all communications made now for some nine or ten years; and no variation is discernible between the writing when obtained without human intervention, as in the case above quoted, and that which is automatically written through the hand of the Psychic through whom these messages are given. There is an absolute identity preserved throughout.

It is not only that the character of the writing is the same, but there is a marked presence in these messages of individuality on the part of the Intelligence. The matter of the message is as marked as the manner of it. This is observable especially in writings obtained under the best conditions of privacy in a family circle. Those who have looked carefully into the laws which govern these phenomena do not expect to gain any information that merits attention amid the distracting surroundings of a public circle, where the Psychic is valuable chiefly for the unfavourable conditions under which he can manage to give evidence to a sceptical inquirer; where the performance is a species of psychical gymnastics, conditions being prescribed for the special purpose, apparently, of rendering it impossible to produce a given result; and success being the invariable signal for still more stringent demands. Such investigators, it is presumed, have their reward.

In private, on the contrary, when the method of production is familiar, and the attention is directed more to the nature of information given, there is observable a very distinct and marked individuality in the Intelligent operator, and much that is written is worthy of attention on its merits.

Almost invariably this individuality is not akin to that of the Psychic. When only one Intelligence can be detected, then usually the broad characteristics of the Psychic are reproduced, but with a marked variation in minute points, and with either the absence of some strong personal peculiarity, or with

the addition of one equally forcibly marked. And where several Intelligences can be traced, they differ among themselves as strongly as they do from the Psychic.

Not only do these Intelligences present characteristics of form and style of communication different from what would have been used by the Psychic, but they give information which is beyond his knowledge, and sometimes use a language with which he is not acquainted. It is not my purpose now to dwell on the fact, that information is given by means of these messages which neither is nor ever has been within the knowledge of the special Psychic through whom the phenomenon was caused. That would lead me into details which do not rightly belong to my subject, and I should manifestly be compelled to narrow down my argument to such cases as are within my own private knowledge. It is impossible to say of a given public Psychic, like Monck or Slade, that he does or does not know such a fact, or has or has not heard of it in his past life. I could only say that it was unlikely that he has such out-of-the-way knowledge, and could ground no argument on such an opinion.

It is easier to adduce evidence as to the language used. When we find Ancient and Modern Greek, Spanish, Portuguese, Russian, Swedish, Dutch, German, Arabic, and Chinese forming the language of some of these psychographs obtained in the presence of Slade and Watkins, we shall not have much difficulty in concluding that their linguistic attainments are not of this polyglot character. As a matter of fact, Watkins is a young man whose past life has not been one that has been favourable to the acquisition of any knowledge, except that gained in the hard school of experience; and Slade, I am credibly informed, knows no language but his own mother tongue.

I adduce, therefore, this fact, that languages unknown to the Psychic are frequently used, as an additional proof of the absence of fraud. When such precautions are taken to prevent previous fraudulent preparations of the slates as I have noted in each quoted case, the presumption is in favour of the reality of the phenomenon. When the evidence of the senses tells of the progress of the writing, that presumption is increased. If when the slate is inspected, the language used is one unknown to the Psychic, I submit that the presumption is still further increased, and that another link has been added to the chain of evidence.

I have already mentioned one case, that of Mr. Hensleigh Wedgwood, in which his ear detected the sound of Greek writing, and afterwards of the cursive script of English. I will

add two other cases—one recorded by the Hon. R. Dale Owen, formerly American Minister at the Court of Naples. It occurred at a time when Slade was comparatively unknown in this country. The record is curious, inasmuch as Mr. Owen had the slate and papers on his knees, and saw the detached hand, like those mentioned by Mr. Crookes and Mr. Jencken, which executed the writing:

At half-past seven on Monday evening, February 9th, 1874, I called at Dr. Slade's rooms, 413 Fourth Avenue, New York, found him disengaged, and had a sitting which I shall remember while I live.

It was held in his back parlour; no one but myself present; doors closed and locked; sufficient gaslight from a chandelier suspended above the table to make every object in the room distinctly visible. We sat at a table without cover, five feet by two-and-a-half, Slade at one end, and I on one side, near him; Slade's hands on the table *throughout the sitting*.

An interval of some ten or fifteen minutes during which nothing occurred; Slade nervous, restless, and seemingly disappointed. Then he laid a small slate on the table before me, and, after a time, went to a writing-desk, brought thence half-a-quire of paper, selected a sheet, and handed it to me with a request that I would examine it. I did so carefully, under the gaslight, and can positively affirm that not a word or letter was visible upon it. Thereupon he added, "They wish you to lay it on the slate, and to lay the slate on your knee."

Then, after another pause: "Have you a lead pencil?"

"Yes."

"Please throw it under the table."

I did so.

A few minutes afterwards I felt the grasp as of a hand on one of my knees, arresting my attention, for the touch was unmistakably distinct. Presently there appeared, stealing over my knees, and creeping slowly up the slate, a hand, holding my pencil. This hand resembled, point for point, that of a white marble female statue, alike in size, in colour, and in form; the fingers taper, and the whole most delicately moulded. *It was detached and shaded off at the wrist. It commenced writing about the middle of the note-sheet, and continued to write under my eyes for two or three minutes, ending at the bottom of the page.* Then it slipped gently back under the table, carrying the pencil with it.

Again an interval, perhaps of five minutes. Then appeared a second hand, somewhat smaller than the first, but in colour and symmetry closely resembling it. This hand moved to the top of the sheet of paper, wrote as the former had done, and for about the same period of time, then disappeared slowly in like manner. I saw it even more distinctly than the first, because it wrote outside of the shadow of the projecting table-top, and directly under the gaslight.

As we had no raps indicating the close of the sitting, we kept our places, talking over what had happened. After some time, a hand

similar to that which first wrote, showed itself coming out from below the end of the table furthest from Dr. Slade. It was detached, as the others had been, remained visible for several minutes, then sank out of sight. This closed the sitting.

When I came to examine the writing of which I had thus witnessed the execution, I found the first written to be in English, a commonplace communication, with the signature of Dr. Slade's deceased wife. The last written, but first on the note-sheet (headed in English, "Law of Love—Matt. v. 43-45"), was in Greek.

Now, my knowledge of Greek, imperfect when I left college, has, during more than half a century of disuse, so faded out that I can barely translate a word here and there. I referred the manuscript to two of the best Greek scholars in Harvard University, and from them I ascertained that it was what it purported to be (a few aspirates and accents only omitted) the original of the three well-known verses, thus rendered in our revised version:—

"43. Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy.

"44. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.

"45. That ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Truly the "Law of Love."

I close without comment, merely reminding your readers:

That this sitting was held in the light.

That the sheet of note paper remained in my possession from the time I first received and examined it till the close of the sitting; and has never been out of my possession since.

That, for the reality of the phenomena I had the evidence of two senses: that of feeling, and best and most convincing of all, the testimony of what the old poet calls the "faithful eyes."

New York, Oct. 15th, 1876.

The other case is recorded in the *Spiritualist* of Dec. 1, 1876, and Mr. Blackburn's attestation supplies all the necessary information:—

Mr. Blackburn states that in broad daylight a crumb of pencil was placed on the top of the table, and a clean slate turned face downwards over the pencil. The four sitters, including Dr. Slade, then joined their hands, with the exception that Dr. Slade placed one of his hands upon the top of one corner of the slate, whilst Miss Cook, at the other end of the chain of sitters, placed one of her hands upon the opposite corner. Dr. Slade sat sideways, and his feet were in sight all the time. Soon they heard the pencil hard at work, and the message seemed to be a long one, for the writing could be heard going on for five or six minutes; then it ceased, and raps came upon

the table. The slate was turned up and found to be full of Greek writing. Mr. Blackburn wrapped up the slate in his handkerchief, and carried it to the rooms of the National Association of Spiritualists, where it is now framed under glass, and is on public view. The writing is the dry dusty writing of slate pencil. The sitters were Mr. Charles Blackburn, Mrs. Henry Cook, of Hackney, Miss Kate S. Cook, and Dr. Slade.

Another specimen of Greek was obtained by Mr. Gledstanes, who also had some Arabic and English writing on the same slate. He went to Slade, I may say, with the desire and hope of getting some French message, which he might give to M. Leymarie in Paris, a city in which Mr. Gledstanes had for some time been resident. The remarks which I have before made as to the difference in handwritings find an illustration here. The Greek writings obtained by Messrs. Owen and Blackburn are identical in type, and seem to me to be hastily written, as if by a hand familiar with the character, and accustomed to write it *currente calamo*. The letters are not laboriously formed, as would be the case if they were copied by one who was ignorant of the language. The characters on the slates of Messrs. Gledstanes and Wedgwood are entirely different—are, in my opinion, formed by another hand—and are signed alike, but differently from the other writings. These points have their obvious bearing on the question of the separate nature of the Intelligence, and also of the reality of the phenomenon.

When Slade was on the Continent, at the Hague and Berlin, we find that messages in Dutch and German were written. Canon X. Mouls, with Slade in Belgium, obtained writing in French, a language with which he was probably most familiar, as well as in English, the language of the Psychic; and in London one gentleman obtained writing in both Spanish and Portuguese, though neither he nor any person in the room knew a word of either language.

The same results are got with Watkins, in America. Madame H. P. Blavatsky, author of *Isis Unveiled*, went to Watkins, and having written among other names, on separate pieces of paper, one in Russian character, she was asked by the Psychic to allow it to be written on the slate, as it was too difficult for him to pronounce. Madame Blavatsky placed her hand alone on a slate, under which a fragment of pencil had been placed. Mr. Watkins did not touch the slate. "An instant after, on turning up the slate, the appellation, consisting of three names, was found written in full, and in Russian characters, with this curious exception, that one or two letters were exchanged for Latin characters having the same phonetic

value; e.g. an *f*, pronounced in Russian *v*, but written *b*, was substituted for the latter letter."

Again, a teacher of the Greek language in the Collegiate Institute, Springfield, Massachusetts, United States of America, Mr. T. T. Timayenis, a modern Greek by birth, obtained from Watkins, in original characters of Romaic, "the name of his grandfather, and three lines of Greek words, correctly spelled, and with accents and breathings correctly placed." To this he testifies in his own name, and, moreover, states that the "name written is very peculiar, almost unpronounceable by English lips. The slate was in full view throughout, and Watkins merely touched one corner with a motionless finger."

The same Psychic has since obtained writing in correct and properly formed Chinese characters. It is probable that Psychography could be obtained in any given language, provided a person were present who understood that language even slightly. And there is some evidence which goes to prove that on rare occasions a language is used with which no person present is familiar; just as, far more certainly, facts are given which are not known to any one in the room.

It is, however, very desirable that extended experiment should be made in this direction before any definite opinion is formed.

III.—SPECIAL TESTS, SHOWING THE IMPOSSIBILITY OF PREVIOUS PREPARATION OF THE WRITING.

Beyond the evidence obtained by the senses of the observer, and from the fact that the subject-matter of the communications frequently contains what the Psychic could not be supposed to know, as well as from the fact that the language in which it is conveyed is one with which he is not familiar, there are additional tests which go still further to show the impossibility of previous preparation for purposes of deception.

It must be borne in mind that these writings are not obtained solely by professional Psychics, who, having an interest in procuring them for money, may be supposed to be under some temptation to manufacture a counterfeit when the real article is not forthcoming. They are of frequent, not to say regular occurrence in families into which no professional aid ever is admitted, when the matter of the writing is usually of so private a nature as to be held sacred, and where publicity is neither asked nor tolerated. Such cases form a very large factor in a fair argument on this question.

And in this connection I am concerned to say again that the so-called exposure of the *modus operandi* of a professional

Psychic by a professional conjurer is of so little importance as to be practically *nihil ad rem*. Mr. Maskelyne, on his own stage, surrounded by his own confederates, and using his own prepared apparatus, does something which burlesques the results obtained by Slade. What then? If the imitation were moderately good, it would be a creditable counterfeit, such as the skilful illusionist should have no difficulty in producing on his own terms. The stage thunder, the stage dinner, the false sovereign, the mask and wig of the actor, may all be made more or less like the reality which they counterfeit. Mr. Maskelyne's is a sorry piece of illusion, unworthy one who passes as so great an artist, and only excusable because he finds it good enough for his purpose in misguiding a credulous public. But were it never so good, what would it prove? Simply that a thing can be imitated when unlimited means of so doing are provided. That is hardly a point that we need to have demonstrated; and if those who lay stress upon it find any comfort in that demonstration they are welcome to it. If, however, they flatter themselves that it extends any further, then they must be advised to commence the study of logic.

Furthermore, let it be remembered that the conjurer is a man who has devoted special faculties, specially trained, to the development of his art. His nimble fingers have gone through many a weary lesson before they have enabled him to do what he does. The Psychic, as often as not, is a lady or gentleman, a boy, or even a child, who could not perform a Maskelyne trick to save his or her life, and who has usually as little knowledge of the method by which the results are obtained as my reader probably has. It is Nature *versus* Art; and in this, as in all other cases, though Art may copy, it cannot rival Nature.

A great deal is made too, and quite naturally, of the tricks that can be played in the dark, when a trained and practised trickster has full liberty for his pranks. As a matter of fact, no case is recorded in this volume which took place in darkness; none where any such imposture was possible; none where the critic can fairly say that every reasonable precaution was not taken to insure fair and straightforward dealing. When these experiments are made in public, they are made under rigid conditions which preclude deception. Men familiar with the phenomena, and who are not scared or driven off their balance by their occurrence, subject them to repeated observation, and evoke them under carefully prescribed conditions. They are not content to leave a conjurer's license to the Psychic, but compel him to attempt his experiment under

conditions which render it absolutely sure that all is straightforward, and which frequently are so rigid as to make success all but impossible. Under these conditions many of the experiments quoted in this treatise have been conducted, and I claim to advance my argument a step further by referring here to some of the most conspicuous.

I. SLADE SPECIALLY TESTED BY RESEARCH COMMITTEE OF THE
BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS AND
OTHER INVESTIGATORS.

I have already recorded that Watkins has submitted himself to the careful testing of a committee, in a strange hall, and with slates which he had never even seen. Under these circumstances fifty words were written. This is a fair instance of the difference between the *modus operandi* of the true Psychic, and the method of the conjurer.

In a similar manner Slade, when in London, voluntarily came from his own rooms to those of the British Association of Spiritualists, 38 Great Russell Street, and submitted himself to test by a committee specially selected from the members of that association, and permanently organised for the purpose of conducting scientific research into Psychical phenomena. He made no other condition save this. He requested that the committee should experiment with him by twos, as he had found by experience that the best results are obtained when the number of persons present is small. He was willing to use the table and slates provided by the committee, and made no stipulation whatever as to who the observers should be, or in what order or manner they tested his powers.

From the carefully-recorded minutes of the committee I extract the reports of Mr. Desmond Fitz-Gerald and Mr. J. W. Gray, C.E.; of Mr. George King and Dr. Carter Blake; and of Mr. T. H. Edmands and Mr. Hannah.

REPORT OF MR. DESMOND FITZ-GERALD AND MR. J. W. GRAY.

We sat down to an ordinary deal, double-flap, Pembroke table. Dr. Slade sat with a flap to right and left, but sideways, so that his legs did not pass under the table. Mr. Fitz-Gerald sat on his right, opposite the flap, and Mr. Gray opposite to Dr. Slade. All joined hands on the top of the table, and at about the middle thereof. Raps, and even blows, were then almost immediately heard and felt beneath the table, these being sufficiently strong to cause the table to vibrate distinctly; and in this way was affirmatively answered the question, "Will you write?" Dr. Slade then bit off a small piece of pencil and placed it on a slate, the frame of which bore a mark, so that the slate could not be turned over without detection.

The slate was then passed several times partially under the table and withdrawn by Dr. Slade, who held it by one corner, his other hand joining that of the other sitters on the top of the table. At no time was the slate in such a position that the writing could by any possibility have been done by Dr. Slade. After a few of these movements of the slate, and whilst it was partially visible, and apparently close against the table, both Dr. Slade's hands being full in view, a sound as of writing on the slate was distinctly heard, and then, after it had moved three times against the table (to indicate that the writing was finished), the slate was withdrawn, and writing was found thereon, extending right across the slate, lengthwise.

The next experiment was with a folding slate, which had been bought by Mr. Fitz-Gerald for the purpose. A crumb of pencil having been placed on one leaf of the slate, and the other leaf folded over it, Dr. Slade took hold of the closed slate between the thumb and forefinger of the right hand, and placed his other hand on those of the other sitters, on the top of the table. The slate was then passed several times beneath the table for the fraction of a second, and was then held by Dr. Slade above the table, in which position writing was distinctly heard on it, Mr. Fitz-Gerald placing his ear close to the slate to make quite sure of this fact. On the slate being then opened, writing was found on one leaf thereof, the words being: "He is not a developing medium;" this being evidently a reply to a remark made by Dr. Slade, a minute or so before, that Mr. Gray was a strong medium. The slates being then removed from the table, we placed our hands on the latter, and Dr. Slade asked that it might be raised. After being strongly tilted once or twice, it was suddenly raised from the floor, and turned over above our heads. The latter movement was so sudden, however, that the exact conditions immediately before it occurred had not been noted. It was therefore suggested that the experiment should be tried whether the table could be made to rise slowly and vertically whilst under careful observation. The request that it should do so was immediately acceded to. The medium placed one foot right away from the table, so that it was well in view of the sitters, and the other foot he placed beneath one of Mr. Fitz-Gerald's, while all hands were joined on the top of the table. It then, and under the closest observation, rose twice about six inches from the ground, the top remaining perfectly horizontal during the movements. Thus ended a most satisfactory séance.

(Signed)

JOHN WM. GRAY.

I fully concur in the above account.

DESMOND G. FITZ-GERALD.

REPORT OF MR. GEORGE KING AND DR. CARTER BLAKE.

Dr. Slade having kindly volunteered to give a séance to the members of the Experimental Research Committee, we assembled to meet him this evening. We gathered in the large séance room, and while waiting proceeded with the routine business of the committee. At about seven o'clock Dr. Slade arrived, and sat for a little chatting

with us. He said he could not that evening sit with more than two at a time, and as there were about eight of us, we drew lots for the order of precedence. My lot fell to be in the third couple, and my partner was Dr. Carter Blake. The previous sitters were with the medium about twenty minutes, and experienced some strong physical manifestations, for when Dr. C. Blake and I entered the small séance room we found that one globe of the gaselier had been broken, we were told, by the table having been violently tossed up into the air.

Dr. Slade, Dr. Blake, and I sat down at a small and very rough table belonging to Dr. Carter Blake. My companions sat facing each other at opposite sides of the table, and I sat between them at the medium's right, and thus, as he always held the slate in his right hand when he placed it under the table, I had every opportunity of closely observing him. We used two slates, supplied by a member of the committee, one an ordinary school slate, the other a folding book-slate. We had a number of very short messages, sometimes on one slate, sometimes on the other, obtained in the way which has been so often described. Usually the slates were completely hidden under the table, and thus the séance was not so conclusive as the private one I had had with the same medium a week or two before. I observed a mark on the school slate, which, on these occasions when the slate was not passed entirely out of sight, enabled me to say positively that the writing was done on the *upper* side of the slate, and not on the under. One little circumstance seems to me very remarkable, and I am astonished that attention has not been more forcibly called to it in accounts of séances with Dr. Slade. [Note A.] The crumb of pencil invariably remains at the point where it stops after writing the message, forming a perfect continuation of the last stroke of the last letter. This fact, trifling in itself, to my mind goes far to prove that the message had been written with that identical piece of pencil, and on the upper side of the slate. I do not see how otherwise the medium could place it in position with such mathematical accuracy. It may also be thought worthy of record that the style of the handwriting was very dissimilar from that of the message I had received at the private séance above referred to, and that the intelligence purporting to communicate was different also. [Note B.]

Dr. Slade afterwards took an ordinary blacklead pencil, about six inches in length, and laid it on the slate above a half sheet of note paper which I had supplied. He passed them under the table, when the pencil appeared to drop on the ground. We immediately looked for it, but could nowhere find it. Dr. Slade then passed the slate, with a crumb of slate-pencil on it under the table, and asked where the blacklead pencil had been put. The written answer was, "On the top of the door;" and on the top of the door Dr. Blake found it. The door was about ten feet from where we sat, and none of us had stirred from our chairs from the moment of entering the room. The incident was a curious one; but as I had not the means of identify-

ing the pencil, and had not searched the top of the door before beginning the séance, it does not carry very great weight.—[*Note C.*]

GEO. KING.

Note A.—Attention has often been drawn to this point in communications which have appeared in the *The Spiritualist* newspaper.—C. C. B.

Note B.—The handwriting was dissimilar from that of "Allie," "Phœbe," and purported to be that of "Owossoo."—C. C. B.

Note C.—The pencil found by me on the lintel of the door was identified by me by certain marks as the same pencil placed by Dr. Slade on the paper, and subsequently dropped. It ought to be stated that my own chair was dragged from beneath me by a force acting on the other side of the room to that on which Dr. Slade sat; and that I was forcibly touched on the shoulder under like conditions. With these additions I coincide in Mr. G. King's report.—C. CARTER BLAKE.

REPORTS OF MR. T. H. EDMANDS AND MR. R. HANNAH.

Dr. Slade attended the meeting of the Research Committee, and, after a short interval, was shown into the front séance room, where he received the members by twos. Mr. R. Hannah and I were the last to enter. We found Dr. Slade standing by a common deal table, which, with the three chairs to be occupied by us, was detached by an interval of eight or ten feet from the other articles in the room. I received the slates which were used, one a double-folding, and the other a common school slate, from the members who had entered immediately preceding Mr. Hannah and myself, and took them into the séance room. On the common slate a short message was written whilst it was partially under the table. I then expressed a wish that something might be written in my pocket-book, which I handed to Dr. Slade, with a small bit of my own pencil (blue). We were informed that a trial would be made to give us a message. Dr. Slade held the pocket-book over the table, open and in full view, then dropped the bit of pencil on the open leaf, then turned over the half cover so as to close the book, except so far as was prevented by Dr. Slade's thumb being at one corner holding the book. In about a minute, without any action or movement by Dr. Slade, writing was heard to be in progress, the whole book being still in sight, as also were both hands of Dr. Slade, one only being used to hold the book, and a message was written.

A small piece of pencil was then placed on one side of the double slate, and the other side closed over it. The closed slate was then held for an instant by Dr. Slade, partly under the table, but at Mr. Hannah's suggestion, it was put on the top of the table, and pressed down with the tips of Dr. Slade's fingers and thumb. When the slate was brought up and placed on the top of the table, Dr. Slade opened it to show that it was then free from writing. Almost instantly writing was heard, and on opening the slate a sentence was found to be written, which was preserved and attested by Mr. Hannah and myself by our signatures on the frame of the slate, and the slate handed to Mr. Fitz-Gerald, to whom it belonged. Mr. Hannah is of opinion that no more satisfactory conditions could be

required as proof, that Dr. Slade had no active part in producing the writings, than were afforded by these two experiments with the pocket-book and the slate, and I concur with him entirely.

T. H. EDMANDS.

A series of sittings was given by Dr. Slade to the Research Committee at 38 Great Russell Street, on the 15th December. He was shown into the front séance room, where he received the members by twos.

Mr. Edmands and I were the last to enter, and we found Dr. Slade standing by a bare table, which, with the three chairs to be occupied by us, was detached by an interval of eight or ten feet from the other articles in the room.

Mr. Edmands took into the room the slates to be experimented upon, one a double-folding, and the other a common school slate.

On this common slate a short message was written whilst it was partially under the table. Mr. Edmands then expressed a wish that something might be written in his pocket-book. A very small portion of prepared lead was placed upon it, and Dr. Slade held it, quite open, in sight, but partly covered by the corner of the flap of the table. In about a minute the book seemed to shut without any action on the part of Dr. Slade, and writing was heard to be in progress, the whole book being then in sight, as also were both of Dr. Slade's hands.

A small piece of pencil was then placed on one side of the double slate, and the other side closed down over it. The closed slate was then held for an instant by Dr. Slade, partly under the table, but at my suggestion he put it on the top of the table, and pressed it down with the tips of his fingers and thumb. Almost instantly writing was heard, and on opening the slate a sentence was found, which was preserved, and afterwards attested by Mr. Edmands and myself signing our names on the frame.

I do not think more satisfactory conditions could be required as proof that Dr. Slade had no active part in producing the writing than were afforded by these two experiments with the pocket-book and the folding slate.

An incident attracted my notice during the sitting which I may be allowed to mention, as it bears on a part of the evidence given in the prosecution, where it was said that Dr. Slade adopted the rather uncouth mode of biting off bits of pencil in order that he might have some pretext for the noise made by "clearing his throat." The only time during the sitting Dr. Slade indulged in this "knack" was when holding the pocket-book open partly under the table. He had not hitherto bitten a pencil at all, as the sentence on the common slate was written with a largish piece, which had been on the table. The knack seemed spasmodic, or as indicating that he might be in very slight degree in the state which is called "under control." Besides these writings, certain unimportant movements of the table occurred.

R. HANNAH.

In the course of this report occurs the name of a scientific gentleman who had great opportunity of observing the phenomena which occurred in Slade's presence, and who has left us a very exact record of some of his observations. Dr. Carter Blake, late secretary to the Anthropological Society of Great Britain, is the observer, and his records, beside giving facts, note also some deductions bearing on the source and operation of the force to which I shall have occasion to recur hereafter.

On Monday, the 8th instant, I had the pleasure of visiting Dr. Slade. The manifestations were of the same kind as those described by many of your correspondents. I was struck with the fact that the motive power which pulled at my coat, took a slate from my hand, and carried it under the table, proceeded from my right hand, while Dr. Slade was on my left. The message given on the slate was of the usual character from "Allie." Subsequently, the initials of a deceased person known to myself were written on the slate when the side was turned downwards, and quite invisible to Dr. Slade. Afterwards some writing was obtained on the slate from the same assumed source, the meaning of which was intelligible to myself, and not to Dr. Slade. Hands were seen, and my coat forcibly pulled by some other force than his own. The table was raised up, when both his hands, and both mine, were on it, and my feet on his. No motion of his feet could have done this. He then leaving the table, it forcibly threw itself in my lap, and subsequently, in a reversed position, on my head. The accordion was played when held by one of Dr. Slade's hands.

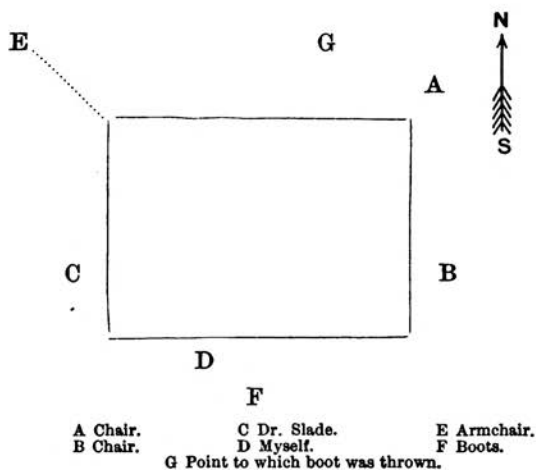
The hands shown near me cast a distinct shadow, produced by the sunlight on the table, and on my white waistcoat.

The effect on my mind was the certainty of Dr. Slade's perfect good faith in the matter, and the conviction that the force which produced these singular conditions was intelligent, and acted from a spot or spots separate from the medium.

On Sunday, September 10, 1876, after mass, I visited Dr. Slade at 9.40 a.m., and found him in good health and spirits. Stepping into the back drawing-room, the table, which was covered, had the cloth removed, and the cloth as well as the table were most minutely inspected by me, as had been the carpet on a previous occasion. Dr. Slade sat at the west side of the table, and I at the south. I do not think it necessary in any way further to describe the table than by saying it is of good solid ash, and the carpentry with which it is made is good. The "strut" or "bracket," which may be used to support either of the flaps of the table, is precisely similar to that in a deal table which I have in my own possession. There is, in fact, nothing abnormal or unusual about this arrangement, which I only mention because attention had been drawn to it with a view to infer that there was something suspicious. The chairs around the table (which do not belong to Dr. Slade) are ordinary cane-bottom

chairs, are not connected with any mechanism either under the carpet, to the ceiling, or in any way whatever. The chair which I will call A was placed by me, after inspection, at the north-east corner of the table, its front face being diagonal with the north side of the table. Another chair (B) was placed in full view of myself, parallel with the eastern face of the table.

Dr. Slade had on French pumps, and his dress was "of the period." I had on heavy side-spring walking boots. Dr. Slade, with a view to show that it was perfectly impossible for him to produce any motion of or under the table by his feet, attempted to sit sideways with one of his feet on a chair moved to the south-west corner of the table between us. Failing to be able to sit comfortably in this way, he placed his feet at a distance of about six inches (minimum distance) from the south-west corner of the table. I took off my own boots and placed them behind my chair at the spot marked F, where they could not be touched by any one but myself, and only by my right hand. A sofa was behind me, and the boots were partially underneath this sofa. I then placed my feet on those of Dr. Slade,



and rendered any action on the part of his feet impossible. The slate was then held by him under the table, as already described by Serjeant Cox, and some twenty others, with perfect accuracy. I do not think it necessary to say more than that on the present occasion my attention was chiefly directed to *constater* the fact that both sides of the slate were carefully examined by me and ascertained not to have any prepared writing or marking. Dr. Slade permitted me to hold the slate in my own hands and turn either side up. The pencil crumb was soon heard writing, and the following message produced on the upper surface of the slate:—

DEAR SIR,—I present my compliments, and wish you to say Wm. Trippen

[or Tuppen] came and wishes his friends to know he can return. I left earth Aug. 16th, at No. 1 Thomas's Cottage, Bournewalk, Butler, aged 68.

WM. T.

The meaning of the above is perfectly unintelligible to me. While it was being written, Dr. Slade was carrying on a conversation on another subject.

We then proceeded with the séance.

Whilst waiting for the next manifestation, I noticed a condition which I had not previously observed with Dr. Slade. His hands being on both mine, in the centre of the table, the muscles of my forearms were seized with a convulsive motion, and the waves of this motion, according to my impression, proceeded from my elbows to the finger tips, and not the converse, as some persons might be led to expect. The sensation was unlike that which would have been produced by an electric battery under the table, and was more like what I should imagine was the sensation of the *aura epileptica*. Of course, I have not the slightest pretensions to the abnormal condition which is called, for reasons unknown to me, "mediumistic," a badly-constructed word, which has apparently been coined on as absurd a model as "ritualistic."

The chair marked A then rose to a distance of nine inches from the ground, preserving its parallelism with the floor, and fell with a violent blow. The arm-chair, E, in the corner of the room, was slid on its castors in the direction of the dotted line in the sketch. My right boot was violently thrown over my head in the air to the point marked G. I requested that the other boot should be placed gently on the chair B, but, before the words were out of my mouth, it was thrown on the table, striking the hands of Dr. Slade and myself, and producing slight excoriation in his case, and ecchymosis in mine. During all this time his hands were on mine on the table, and my feet on his. No possible motion on any part of his body could have produced any of these effects. The distance between the leg of the chair A and his toe, if the latter had been outstretched, was found to be sixteen inches. The distance between him in his chair and the spot where I had placed the boots was three feet four inches, and that from the spot where the boots were to the spot where one of them fell was seven feet three inches, a curved trajectory being added, so as to allow for my height in the chair. I should estimate the line of trajectory at twelve feet. The table was afterwards raised, and thrown in a reversed position on my head.

In the evening I had another séance with Dr. Slade, at which was present a celebrated anatomist, who was satisfied of the *bonâ fide* character of the manifestations. I was struck with the identity in so many cases of the phenomena. Both at this and at the previous séance, short messages were written by a long pencil—six inches in length—held about nine inches under the table. The public may be amused with the statement that such pencils are invariably rejected by Dr. Slade's controls.

I must quote the evidence of the Rev. John Page Hopps, editor of *The Truthseeker*, principally because his report shows that he went to Slade with a mind possessed of the various allegations which had been made against him. The usual conditions obtained, and the slate, having been first held by Slade in order to inquire whether anything could be done, was then held in order to put the question, whether writing could be produced so as to fill the slate. To this query the reply, "We will do so soon," was given, *the pencil lying at the end of the last letter*. Mr. Page Hopps then proceeds:—

The slate was again put under, and then for about three minutes I heard writing. When the sounds ceased, the slate was carefully withdrawn (in this, as in every case, flat as it had lain during the writing). The slate was completely filled with the following "message," addressed, I presume, to me:—

DEAR SIR,—God's will be done on earth, as it is done in heaven: that the Christ-principle of doing good be inculcated as the only saving efficacy from selfishness, discord, and error; not simply to be investigated, but unfolded; not to be obtained by formal rites, but because originally implanted, must necessarily be developed in the everlasting life of man, and it only remains for man to place himself under the conditions of harmony to become receptive to the wide-spreading volume of God's universal welcome. A. W. SLADE.

It may be said that this slate was written already, and adroitly changed; but further on it will be seen that I got, without waiting, a similar slateful on my own marked slate, only produced by me just before the writing occurred.

I had heard of suspicious delays, movements, and noises, elaborate breaking of pencil, throat sounds, and the like. I was astonished at the ease, simplicity, and quiet of the whole thing. I had heard of the slate being detained on Dr. Slade's knees, or disappearing. More than once I saw it at once put under the table, with its top pressed close under the top of the table, and one side of the frame well seen the whole time. I had heard of the writing being often done before the slate went into position; I, on each occasion that the writing was produced, heard all the sounds of writing on a slate I had seen was blank. I had heard of the slates being changed; I can only say that, after the sounds of writing were heard by me, the slate was very slowly withdrawn, and, in each case, the pencil lay precisely at the end of the last word. I had heard of the writing being done by Dr. Slade's finger, armed with a tiny grain of pencil, but one of his hands lay on mine upon the table, while part of the other, holding the slate, was in view the whole time, and it never stirred during the writing which I heard, and which on one occasion covered the whole of a moderate-sized slate. I had heard of sympathetic ink and the like; the slate we used was a new one, perfectly grey; the pencil was a soft slate pencil, and the whole of the writing which I examined, was composed of dry pencil dust. I had heard of doubts whether the writing was done on the top or the under side of the slate; in my

case I am certain the writing was done on the side between the slate and the table.

Two days after, I saw Dr. Slade again. On this occasion I took two new-framed slates, which I marked. I particularly asked whether it was possible to get writing without putting the slate under the table, and was told it was quite possible. My two slates were then laid upon the table, with a tiny bit of pencil between; and upon them, in the full daylight, we laid our four hands. I then distinctly heard the sound of writing, and, on lifting up the top slate, found these words written, but very badly:—"We cannot give you a communication, only a proof our power." I remarked that though one or two words (the word "communication," for instance) were very badly written, Dr. Slade at once read them. On my way from Dr. Slade's, this slate got broken to splinters—how, I know not; so I returned the next day to try another, again taking two marked framed slates. A first "message," procured under the table as on the first day, but with more agitation of the hand, told me that "they" had broken my slate because they wanted to give me more! Anyhow the result was remarkable. My first slate, held by Dr. Slade, was somehow smashed to atoms, only about two inches remaining in one corner of it. The second I laid on the top of the table, a bit of pencil was put under it, and our hands were then put on or near it. The writing was then heard, and in about three minutes ceased, when, on lifting the slate, this "message" was found, well written, in regular lines, and covering the slate:—

The spirit of truth, which Jesus prophesied would come in these days of the age of war and force, is that undivided fraternising spirit of all love and goodness that unites the redeemed souls on earth and in heaven into one grand brotherhood of God—to open the way for the coming of this spirit has been the work of mediums—now may they have the strength given them to go on with the good work.

A. W. SLADE.

I have the slate in my study now. It has on it my private mark.

The following account, drawn up by the editor of *The Spiritualist*, and published in that journal, records a remarkable duplication of a message, as well as the production of the original message on slates which were never out of sight of the observers:—

A few days ago, Mr. Charles Blackburn, of Parkfield, Didsbury, near Manchester, came to London, and invited two thorough disbelievers in Spiritualism, both of them influential men of business well known in the city, to a séance with Dr. Slade. They visited him at 8 Upper Bedford Place on Monday last week, between three and four o'clock in the afternoon. Mr. Blackburn brought with him a slate purchased in Manchester. It was a folding slate—that is to say, it had hinges on the back, and, when it closed, the two slates faced each other; the outside case was of wood. A private mark was put upon this slate by a friend of Mr. Blackburn's in Manches-

ter; and a London partner of the gentleman who had made that mark was one of those who attended the séance to watch the result.

The two London gentlemen took the slate into the séance room, and as they held it open, Dr. Slade dropped a piece of pencil upon it, about the size of a grain of wheat. They then tied a string tightly round the slate, after which one of them laid it upon the table, placed his elbow upon it. Writing was heard. They then took the slate into the next room, opened it in the presence of Mr. and Miss Blackburn and Mr. Simmons, and *both leaves of the slate were found to be covered with the dry dusty writing of slate pencil.* The crumb of pencil had been somewhat worn in the production of the writing. *From first to last the slate never went out of sight of its owners.* The séance took place in broad daylight.

Two or three words were spelt wrongly in the message. So after it had been examined, Dr. Slade washed it off, and the pencil was placed in it again to get more writing under the same conditions. A noise inside the slate like that of writing was heard, and the gentlemen took the slate away for the purpose of opening it at one of their offices. After they had left the house, Dr. Slade passed into a trance, and the communicating intelligence told Mr. Simmons that the sitters had not waited long enough; there was no writing on the slate; the spirits had been rolling the pencil about, trying to take hold of it. This afterwards proved to be the case.

Next day they accordingly came again at 2.30 p.m., and obtained writing under the same conditions as at the first sitting. After they left the séance room, and before they untied the slate, Mr. Blackburn had a sitting with Dr. Slade, and asked whether there were any writing on the slate this time. The spirits said they would write a duplicate of the message on another slate. This was done while the slate, with a crumb of pencil on it, was held by Dr. Slade flat against the under side of the table. His face was to the light. Mr. Blackburn had previously cleaned the slate himself. He took the message into the next room, the string of the folding slate was cut, and the messages on the two slates were found to be identical, with the exception that the one on the folding slate contained an additional paragraph.

This account is drawn up from testimony given to us by Mr. Blackburn, Mr. Simmons, and Dr. Slade.

And this satisfactory method of endeavouring to obtain writing on the investigator's own slate was successful in the case of Mr. J. Seaman, well known in the newspaper world, who writes from 11 Southampton Street, Strand, and who, primed (as in a case above noted) with all that suspicion could instil, obtained what convinced him of the *bond fides* of Slade, and of the reality of his power:—

On Friday morning last, the 1st inst., at about noon, I called, with my friend, Dr. Carter Blake, at 8 Upper Bedford Place, and was

introduced to Dr. Slade, who was quietly chatting with Mr. Simmons and another gentleman in the drawing-room—the room which will go down to posterity as the apartment where Simmons “winked” and “pumped the visitors.” I found Mr. Simmons without his “wink,” but he certainly “pumped me,” for as he politely asked me to remove my overcoat, he ascertained from my answer that I was wearing only one coat. But no use was made of this discovery by him. Dr. Slade, who took me into the back room, did not sit with his back to the window, but full in the light. He never once rested the slate (my own) on his knee, but held it in such a manner that I saw quite one-third of it, and his thumb the whole of the time. His arm did not move “as in the manner of writing,” and was only moved when the slate was placed nearer to me, or on my head. The tendons of his wrist were perfectly motionless, and the writing was not curved. It consisted of four distinct messages:—

- (a) Eight words in one straight line.
- (b) Twelve “ three “
- (c) Three “ one “
- (d) Six “ two “

The lines for the most part extended parallel with the longer side, and right across a twelve-inch framed ordinary school slate. All the messages were written on the top side of the slate, which I had previously marked “top” and “bottom,” to distinguish the two surfaces. Of this I am as certain as I am of my own existence. My attention was not attempted to be directed to a supposed light on my elbow, though I confess I diverted Dr. Slade’s attention to a picture on the wall, the subject of which was familiar to me, with a view to see if he would attempt to write or do anything else when he fancied I was off my guard. We conversed the whole time. Raps were heard from many parts of the room and furniture. The table was lifted evenly from the floor, while I held Dr. Slade’s hands with my hands, and guarded his feet with my feet. Had he used his knees (which were plainly in sight), the table would have tilted, rather than have been raised easily. A bell placed under the table, out of reach, but in my sight, was rung while Dr. Slade was standing up, and then rapidly lifted from the ground, moved towards my left to above the level of the table, and then violently hurled between us towards my right, and fell with a crash on the extreme right of the table, thus describing nearly a circle. I was touched on the right hip, which was too far off to be reached by Dr. Slade’s feet (always in view). In my sitting position at that moment, first my right leg, and then the leg of the table were, as it were, guarding my right side from any attack from where Dr. Slade sat. The “force” was evidently behind me on my right. Confirmatory of that view, the chair on which I sat, and while I sat on it, was suddenly pushed from behind towards the table and towards Dr. Slade, whose white and red striped socks and French pumps were visible in their natural position. I say pushed in preference to pulled, because the sensation

was of some one behind my chair. I looked round to see who or what was there. Where I sat before this, pushing was quite out of radius for Dr. Slade's outstretched foot to hook me and the chair towards him. I have seen too many conjurors, and performed too many sleight of hand tricks myself, not to know when the critical moment arrives for the success of the trick in hand; but at this sitting I saw no evidence of trickery of any kind. I leave to others to explain the phenomena. I can only say that I am convinced the writing was on the top side of the slate, on which alone Dr. Slade's thumb (always full in view) rested; when the writing was produced on the slate, as it rested on my head, the knuckles of his hand were pressed against my temples, and while there, no movement of Dr. Slade's fingers took place. Dr. Slade was suffering in bodily health during my visit, and expressed himself satisfied with the results of the sitting. Not one word was said about spirits while I remained at 8 Upper Bedford Place.

11 Southampton Street, Strand,
London, W.C.

II. WRITING WITHIN SLATES SECURELY SCREWED TOGETHER.

Mrs. Louisa Andrews, late of 66 Spring Street, Springfield, Massachusetts, U.S.A., a valued correspondent of my own, testifies to obtaining writing under conditions, if possible, even more stringent. She obtained a message in answer to one written by herself inside a slate, which she had tightly screwed together.

During my stay of over two months in the house with Dr. Slade last summer, I took a folding-slate into my bed-room, and with it a screw and a screw-driver—having previously had screw-holes made in both frames. On one of the inner sides of this double-slate I wrote a few lines, addressed to a friend in spirit-life, after which I placed a fragment of pencil within, and fastened the two leaves securely together.

In this condition I took it down stairs, and placed it on the top of the table at which the medium was seated. Almost immediately we heard the scratching sound made by the pencil in writing; and after the seance was over, on opening the slate (which I did not do in the presence of the medium, but after returning to my room, where I had left the screw-driver), I found a reply to what I had written, signed with the Christian name of the spirit whom I had addressed—whether written by this spirit or not I cannot say, and any opinion I might form on that point would be worthless except to myself. What I *know* is, that some power caused writing to be done on the inner side of the folding-slate, which did not leave my possession, and which remained firmly screwed together till I unfastened it.

Nor is this experiment unique. The same result is recorded as having been obtained by the presence of one William Petty,

of Newcastle-on-Tyne. Mr. John Mould, of 12 St. Thomas's Crescent, Newcastle, of the firm of J. Mould & Co., corn-factors, thus writes under date December 22, 1876 :—

I have been holding sittings with William Petty *in my own house* for slate-writing, on a folding-slate, *tightly screwed together*, and I have had several most successful séances, but the most conclusive obtained was on Wednesday night, when I put a sheet of my own note-paper between the slates, *screwed them together*, and, after sitting ten minutes, I unscrewed the slate and found a side face drawn on the paper, with a message written below. This experiment was repeated with improved results in the caligraphy of the spirit, who also signed his name.

The sitting was conducted in the usual gaslight of our house. The medium never touched the paper, and had nothing whatever to do with the experiment beyond holding the slate under the table with one hand, while the other rested on the table. The only sitters present were my wife and son and daughter.

The experiment, it will be noticed, was twice repeated, and on the second time with better success than on the first. The same words were written on each occasion. The paper was initialled and dated, and the slates were so tightly screwed together that the point of a knife could not be inserted between them. The Psychic was in his normal state throughout the experiment, and no muscular movements of any kind were noticeable as he held the slate. Mr. Mould informs me, in answer to a letter of inquiry, that he "had subsequent experiments with the same Psychic, and obtained similar results, with the additional test of having the screw which locked the slates covered with gummed paper, affixed to the frame of the slate by a seal. . . . The lad came alone to my house: he never touched the paper, nor even handled the slates until they were securely fastened." During every experiment there was "a full glare of light streaming from a three-globed chandelier, and a large fire." Mr. Mould adds that the persons present on each occasion were confined to his own family, and concludes, "I cannot be sure of anything transpiring around me if I must forswear the evidence of my senses on this occasion."

Mr. Mould is good enough to send me the paper for inspection. It contains the sketch of a profile, and three lines of writing. The latter is very tremulous, and was apparently written with difficulty. In one case a badly-formed letter has been afterwards corrected.

WILLIAM HOWITT AND HIS SPIRITUALISM.

BIOGRAPHICAL SKETCHES BY HIS DAUGHTER, A. M. H. W.

PART II.

"My father's memory has become very holy to me; not sorrowful, but great and instructive. I could repeat, with softly resolved heart, 'Blessed are the dead that die in the Lord; they do rest from their labours, and their works follow them;' no grain of truth that was in them but belongs to eternity and cannot die."—*Thomas Carlyle*.

"Our fathers find their graves in our short memories, and sadly tell us how we may be buried in our survivors."—*Sir Thomas Browne's "Hydriophia."*

In announcing the death of William Howitt, at Rome, on March 3, 1879, the *Standard* newspaper, in a leading article on the event, observes: "It is possible that to the generation now growing to maturity 'the Howitts' are only a tradition and a name. History is made so rapidly now-a-days; reputations are so ephemeral and evanescent; if the work endures, the worker is so speedily and completely forgotten, that the man who does not die actually in harness might, so far as the recognition of the world is concerned, have almost ceased to exist, when the last token of his energies was given to the public. A man scarcely less indefatigable in his way than Mr. Gladstone, a prolific author of all kinds of topics, a keen and not an uninfluential politician in an era before the Reform Bill of 1832, has died tranquilly at Rome. Forty years ago, when yet the Manchester School did not exist, William Howitt, even then a man of middle age, was considered in some quarters to have a great political future before him. He had written a book, designed as a blow to sacerdotal pretensions, called 'The History of Priestcraft;' he had produced a variety of works showing the most thorough interest in, and devotion to, the social welfare of the masses. He was a strong Protestant and an honest philanthropist," &c.

Reputations are indeed so "evanescent" that in composing these necessarily brief memoirs of my father's life, I shall here prefer, when speaking of the work which he accomplished in divers directions, and of the mark which he left upon his own generation, to quote, when possible, opinion expressed publicly by well-known organs, or writers, lest I should not unnaturally be accused of the exaggeration of affection: when, also, narrating the story of his life, shall seek, so much as may be, that he himself shall tell his own tale.

So various, however, were his literary labours, so incessant his mental and physical activity, that I feel embarrassed

by the very richness of the material before me. Fully to depict this man, who during the last twenty years of his long life came forth prominently as the champion and apostle of a new, and, consequently, unpopular truth—my special object in writing these papers for the Review—a championship and apostleship which, in the sight of an unsympathetic world, throw their shadow, rather than their light, upon his previous reputation and works—it will be needful to name these various works, and to briefly explain their character. This must be done, also, in sequence and connection with the story of his life, to which we will now return.

HIS MARRIAGE.

In his twenty-eighth year William Howitt married Mary Botham, a young "Friend," some years younger than himself, who, like himself, came of "the stock of the martyrs," and who, born in the Forest of Dean, Gloucestershire, had, until her marriage, spent her childhood and youth in the pleasantly situated little town of Uttoxeter, in Staffordshire. Of the idyl of her youth it is not for me here to speak. It has been remarked that amidst the Society of Friends, amongst whom, until of late years, the cultivation of music was forbidden, the cultivation of poetry appears to have been specially fostered; the love of harmony, innate in all gentle and cultivated natures, thus finding a needful and natural outlet. Mary Botham had begun to write poetry almost as soon as she could write at all. Verses of hers, in manuscript, however—for nothing written by the future authoress appeared in print until after her marriage—having been lent to a mutual friend, fell into the hands of a young Quaker-poet—no other person than her future husband. These verses, admired by him, brought about a friendship which resulted in a union of fifty-six years, full of domestic peace and unceasing literary labour, and which, blending their names together, made them as the "Corn-Law Rhymer" once remarked, as difficult in thought to dis sever "as the heads of William and Mary on the face of an old coin."

In writing a biographical sketch of the one, it is difficult, therefore, not equally to mention the other, the history of their life and of their work continually, so to speak, dove-tailing!

To omit in these sketches of William Howitt, as beheld in his "Homes and Haunts," a less than passing glimpse of Mary, would be omission indeed—Mary, the constant fellow-labourer, companion, sympathizer, inspirer—the more than wife, and the more than friend. Suffice it now, however, to give as a description of her, and of her influence over all who came within her sphere,

personal or literary, the words of Mr. R. H. Horne, in his article upon "Mary Howitt and her Poetry," printed many years ago in "The New Spirit of the Age," in which he says, quoting the beautiful lines of old Chaucer, that she was ever—

"—— so discreet and fair of eloquence,
So benign and so *digné* of reverence,
And could so the people's heart embrace,
That each her loveth that looketh on her face.
And all was conscience and tender heart."

EARLY MARRIED LIFE.

The first year of their married life was passed in Staffordshire, where they conjointly wrote a poetical volume, entitled, "The Forest Minstrel," followed within a year or two by another, "The Desolation of Eyam and other Poems." Their names within the next few years began to be more widely known through their contributions, both in prose and verse, to the "Annals," the popular "gift books" of the period, and they were then gradually brought into friendly intercourse, by letter or by personal acquaintance, with various of their literary contemporaries, amongst whom we may mention Mrs. Hemans, Miss Mitford, Miss Caroline Bowles (afterwards Mrs. Southey), Wordsworth, "L. E. L.," Mr. and Mrs. S. C. Hall, Alaric Watts and Zillah Watts, &c.

In the year 1823—at that day an unheard of achievement—the young married pair had made

A PEDESTRIAN TOUR THROUGH SCOTLAND.

Fired with enthusiasm for the writings of "the Great Unknown"—for as yet Scott had not unveiled the authorship of his novels—William and Mary set forth to visit the stern and beautiful scenery of this new land of romance, with their knapsack strapped on William's shoulders, and gay, young hearts, brimful of romance and poetry, beating within their breasts. This was their first personal contact with mountain and lake, waterfall and morass; and all was beheld through the mingled atmospheres of youth and poetry. Life to them was new—Scotland was new to all England. The Highlands yet remained an almost barbaric region, untransformed into the ordinary aspects of modern existence, by the then undreamed of shoals of annual visitors from the South, in ever-increasing numbers, to be attracted by the loadstone of the wonder-working Waverley Novels. In a local newspaper, William and Mary, upon their return, printed an account of their Scotch tour. Well worth reading is this simple and unpretending journal, lighted up here and there, amidst its

word-pictures of prose description, with graceful, tender, or lively verse, like gleams of sunlight glinting transiently upon the deep lines of the solemn mountain landscape.

The life of the people, the condition and appearance of the country, as depicted in this journal, remind the readers of the Scotland described in Sir Walter's introductions to his novels, rather than of the modern Scotland as known to the traveller of to-day. Our pedestrians had been so fortunate as even to catch a glimpse of "the Great Unknown" himself, as he sate in his carriage, whilst post-horses were changing, reading his newspaper. They also had their full share of danger. Having, with the temerity of inexperience, ascended Ben Lomond without a guide, and at a season—in May—when, at its best, the ascent was not without a certain risk of bad weather, a cloud descended upon the mountain. Enveloped in it, they wandered for some hours, making ceaseless and ineffectual attempts to descend on the opposite side of the mountain. At length the cloud breaking, for a moment, revealed to the wanderers the frightful fact that they were standing upon the very edge of a chasm, the depth of which they could only just discern through the vapour of the gleaming white of wreaths of snow resting upon the ledges of rock below them. One single step farther, and they must have been inevitably dashed to pieces upon the rocks beneath!

In this instance of salvation from imminent danger, as in several later ones occurring to William Howitt whilst in the Australian "bush," the idea has not infrequently suggested itself to the writer—who firmly believes in the beneficent mission of guardian-angels and ministering-spirits—as to whether the cloud-veil might not have been upraised and their feet arrested on the brink of the precipice, by some benign attendant-spirit. Their Scotch-tour terminated, in 1823 commenced their

LIFE IN NOTTINGHAM.

In the celebrated "Noctes Ambrosianæ"* of *Blackwood*, for April, 1831, where "Christopher North" and the "Ettrick Shepherd" are made to converse regarding "Quaker Poets," "the Shepherd" asks: "Is Nottingham far intil England, sir? For I would really like to pay the Hooitts a visit this summer. Thae Quakers are, what ane micht scarcely opine frae first principles, a maist poetical Christian seck. . . . And, feenally, the Hooitts—the three Hooitts—na', there may be mair o' them for aught I ken, but I'se answer for William

* The Works of Professor Wilson, edited by his son-in-law, Professor Ferrier. Vol. III. April, 1831.

and Mary, husband and wife (and oh, but they're weel met !)
And eke for Richard (can he be their brither ?)—and wha's this
was tellin' me about anither brither o' Wullie's, a Dr. Godfrey
Hooitt, ane o' the best botanists in a' England, and a desperate
beetle-hunter ?"

NORTH.—"Entomologist, James—a man of science."

SHEPHERD.—"The twa married Hooitts, I love exceedingly,
sir. What they write canna fail o' being poetry, even the
most middlin' o't, for it's aye wi' them the ebullition o' their
ain feeling, and their ain fancy ; and whenever that's the case
a bonny word or twa will drap itsel' intil ilka pome, and sae
they touch and sune win a body's heart ; and frae readin'
their beuckies ane wishes to ken theirsels, and, indeed, do ken
theirsels, for their personal characters are revealed in their
volumes ; and methinks I see Wullie and Mary"—

NORTH.—"Strolling quietly at eve and morn by the silver
Trent—one of the sweetest streams in England, James."

Let us now do what "the Shepherd" desired to do, visit the
"Hooitts" and see "Wullie and Mary" "strolling quietly at eve
and morn by the silver Trent."

Yes, and leading studious yet active and sweetly domestic
lives in the old house in the Market-place.

In Nottingham William carried on for some years business
as a chemist, his "brither" Richard at first being with him.
Godfrey, the still younger brother, "the best botanist in
England and the desperate beetle-hunter," according to "the
Ettrick Shepherd," having, at the earnest suggestion of
William, matriculated at Edinburgh, taken his degree of
M.D. there, and then settled at Nottingham also. Thus the
three younger brothers began life together in a brotherly sort of
combination, promising to carry out in these practical forms the
love of medicine and the healing art so conspicuous in the life
of their mother, of whom, in her amateur character of doctress
of the sick for miles around her home, I have already spoken.*

From memoranda of my father's I perceive that he once
entertained serious thoughts as to whether he should not
study medicine, and thus become a physician. He says that

* In a pleasant book by Dr. Spencer T. Hall, entitled, "Remarkable
People whom I have Known," is given a description of Mrs. Howitt, of
Heanor, when already advanced in life, administering medicine and
food to a crowd of poor people. He speaks of "her active, little figure,
already bowed with age," tripping here and tripping there with an
almost youthful step ; now with clever hands binding up a wound, now
bestowing medicine, or food in place of medicine, as the case appeared to
require ; and to all giving kind and sympathetic words. Her memory,
as healer of mind and body, is still green in her native place, although
she has passed from earth these forty years.

his mind was, as to this matter, much tossed to and fro. The imaginative sensitiveness of his temperament and his benevolence both urged him towards, and equally deterred him from, the needful studies. He loved to alleviate suffering, possessed a sort of instinctive power to do this (of this I have known instances repeatedly in his later life), but he had as equally an instinctive horror of the needful anatomical and physiological preparatory studies. Above all—and this seems to have at last given the power of decision to him—he was seized with a conscientious dread lest his passionate love of general literature and of authorship, together with his innate tendency to the introverted life of the student, might not have been dangerous for the safety of his patients. With this divided mind he, therefore, wisely chose the path of business. All his leisure he would devote to literature. After a few years he naturally found that he had entirely merged into the professional author, and quitted, therefore, Nottingham for the neighbourhood of London.

But as yet we have not finished with his life in the old house in the Market-place. Before, however, transporting my readers in fancy thither I would say a few words relative to the other "Hooitts," Richard and Godfrey. They also walking in the pathways of their own individuality, but always much attached to their brother William, ultimately left Nottingham, shortly after he had done so, and were amongst the earliest settlers in the now prosperous and populous city of Melbourne, Victoria, at that day called Port-Philip. They also became, through the writings of William, deeply interested in modern Spiritual-manifestations and died believers in its varied phenomena, having had their faith in the invisible-world much strengthened thereby. Dr. Howitt was, as we may see by referring to the volume of the "Spiritual Magazine" for 1869, an investigator, together with Dr. Motherwell, of Melbourne, of mesmeric and clairvoyant phenomena.

THE OLD HOUSE AT NOTTINGHAM

no longer exists where William Howitt wrote three of his most popular early works, typical of the three distinct elements of his character: "The Book of the Seasons," showing his love of Nature; "Pantika; or, Legends of the Most Ancient Times," showing his love of the supernatural; and "The History of Priestcraft," his aspirations after freedom of thought. These were written between 1830 and 1836, in which year he left the town for a country cottage at Esher, in Surrey. In this old house, at Nottingham, Mary wrote some of her most imaginative poetry, her "Seven Temptations,"

a dramatic volume long out of print, in which was sought to be depicted the attempt of the evil principle to seduce mankind, and the struggle of the poor human soul against evil. A poem so daring in its intention, and earnest eloquence pouring forth from the fresh fountain of her youth, without let or hindrance of questioning or fear, as to have called down on the sensitive authoress from an influential, orthodox literary organ of that day, the term "blasphemous;" little, indeed, deserved, since the spirit of the whole seven dramas is that of fervent adoration of the holiness of God, and of the mystery of His redemption of the human soul through trial and suffering. There also she wrote many of her most romantic ballads. As though the surroundings of a town rendered only the more keenly vivid to her imagination the lovely objects of the country, amidst which, until then, her life had been continuously passed, also several of her most popular poems for children, relating to the common, every-day things of the country—verses which have made her name a household word at the hearths of thousands wheresoever the English tongue is spoken. Several poems of William Howitt's, of the same character, and equally popular amongst children, such as, "The Wind in a Frolic," "The Wind in a Rage," "The Arctic Seas,"* "The Voyage of the Grey Squirrels,"† &c., date from this period. Originally printed without his initials, in a volume by Mary—"Sketches of Natural History"—the two latter poems have been generally supposed to be from her pen. They are full of the spirit of adventure, and of a vigorous joy peculiar to him, and which made his tales—inexhaustible—told by the fireside to his children, or when, hand in hand with their parents, they were "strolling quietly at eve or morn by the silver Trent," in remembrance, "a joy for ever."

In this old house, besides these many children of the brain, had been also born to William and Mary three children of flesh and blood—the writer of the present papers, and her brothers, Alfred and Claude. Alfred William Howitt, since known as an Australian explorer, geologist, and writer on anthropological subjects. Claude Middleton, the brightest and most promising of the young group of those early days, died when only twelve years old, from the effects of an accident met with in Germany.

The old house itself deserves a few words of description. forming, as it did, no uncongenial home for a poetical pair,

* The writer has understood that a distinguished living Arctic explorer avers that, when a boy, this poem of the "Arctic Seas" first awoke his passion for Arctic exploration.

† Reprinted recently by Nelson & Sons, Paternoster Row, London. Beautifully illustrated by Gacomelli.

It was one of those ancient houses of which several still exist in the older portions of Nottingham, and in other important county-towns, but which modern changes are destroying ruthlessly every year—mansions originally built by county families as their winter residences in the old-fashioned days, before county-people came up to London “for the season.” This house in question was in one sense historical. It had been built, as his residence during his exile in England, by Marshal Tallard, the great French General, taken prisoner by Marlborough at the Battle of Blenheim, and a prisoner *en parole* in Nottingham. Consequently, it was a *bond fide* “Queen Anne’s Mansion”—a handsome specimen, too, of the dwelling-house of the age, with spacious, wainscotted rooms, and entrance hall; with wide old staircase of easy ascent, and heavy twisted balustrades; with high carved mantle-pieces, well proportioned windows, their small square panes still remaining, embossed ceilings, and in the drawing-room, enclosed in the carved mouldings of the egg-and-spear pattern—which also ornamented the doorways—a Claude Lorraine-like yellow-brown landscape, with distant mountains, brown trees, and a pastoral foreground, wherein might dimly be discerned a shepherd with his sheep. I can recall my father lifting us children in his arms, to show us the shepherd and his sheep. There were strange dusky nooks and corners and heavy doorways in the house, giving a shadow and a mystery. The glory of the whole, however, consisted in four cherub heads with outspread wings which filled the corners of a dressing-room, where we little children slept. I can see those cherub-faces now. Always to me they in memory symbolize the spirit of that happy home where heavenly aspiration, poetry, innocent life and joyousness truly may, as angels, have been said to brood above the hearts of its dwellers, surrounding and uniting all in a sphere of peace and love.

My father, for the prosecution of his literary work—besides the books which naturally have a tendency to accretion around those who love them—needed many works of reference of divers kinds. Such works, and the current literature of the day were fortunately easily obtained from an extensive library of local fame, collected by several gentlemen of means and love of literature connected with the town, and filling another and still more stately “Queen Anne’s Mansion,” also situate in the Market-place, namely “Bromley House.” Thus there was no lack of books, ancient or modern, in the quaint old rooms. Nor was there lack of flowers and country things to make them fresh and fair, although Marshal Tallard’s town-garden had, by the encroachment of houses, been shorn

of its original proportions, leaving only, as signs of its ancient estate, its graceful gate of artistically-curved iron work,* a few decaying old elm trees, a strip of smoke-dried grass plot, with here and there white jessamine, with its starry, sweet blossom, and white lilies, pallid as the dwellers in towns. Although there were to be seen no flowers from our garden—together with the rural pleasantness of birds' nests of curious form, of rare and beautiful birds' eggs—placed about in the sitting-rooms were always big bunches of the pale lilac and purple *crocus vernus*, brought from "the meadows by the Trent," where they then empurpled the land for acres in extent; or golden king-cups from the low-lying marsh land or river's brink; sprays of snowy meadow-sweet and pale pink butomus and the sweet-scented calamus, gathered by William, who to the end of his life loved with a child's delight to pluck these flowers. Such bunches he brought home from his early morning's walk to the Trent, whether he went for his daily plunge into its brightly clear and flowing waters. Thus he carried on his intercourse with "THE FOUR FAMOUS DOCTORS," who, he was wont to say, kept him in health through life, and in whom he had an ever-increasing faith—"FRESH AIR, PURE WATER, EXERCISE, and EARLY HOURS." But not even these "Four Doctors" can always banish disease, or keep the human frame in perfect harmony.

The little son, Alfred, five years old, was seized with severe inflammation of the lungs. During this time of anxiety the following singular incident—interesting from its psychological side—occurred to the father. It shall be told in his own words, showing the

CURIOUS EFFECTS ON THE NERVOUS SYSTEM OF VERY
STRONG TEA.

"His mother and I," writes my father, "had attended the poor little fellow day and night for nearly a week; and though nearly worn out, our anxiety was so intense that we strove to keep up, feeling that he might expire at any moment. In this condition I became heavily sleepy, but yet so anxious that I would not consent to sleep whilst my wife watched, nor would she consent to sleep whilst I watched. We agreed, therefore, to take some very strong tea: she put tea into a tea-pot and set it with some water at the fireside. Whilst she was gone out of the room to see after something for the little invalid, in

* Probably from the forge of the famous Nottingham blacksmith, whose splendid iron-work for the railings of the gate of Hampton Court Palace is now to be seen in the Art Museum at South Kensington—a marvel of beauty of design and exquisite manipulation.

my drowsy state, supposing the tea made, I poured out a cup and drank it. It seemed to me intensely bitter. Scarcely had I done this when my wife, coming in, exclaimed, 'You have not drunk that tea! It is strong enough for a dozen people! I meant to have put more water to it.' The powerful dose of tea soon began to exhibit its effects. All sleepiness had vanished. *Anon I saw, I did not know how, a circle of light proceeding from the pit of the stomach; it was like a sun, the rays streaming from that centre and forming a disc of a foot or more in diameter. I seemed to see this, not by the eyes, but by the stomach itself. It was in fact a violent excitement of the solar-plexus of nerves there.** Then all at once the room was filled with white moths, whirling and shooting round each other. They were as thick as flakes in a snow-storm. It was midnight. Anon my sleepiness returned, and I was compelled to throw myself on a sofa in the room. There I slept till morning. Then in a half-sleep I thought I was in a vast temple and beheld the lofty columns rising majestically around me. I attempted to raise myself on my elbow to take a view of this strange place: but I found myself wholly unable to move. My limbs were paralysed. I could move neither hand nor foot. I was now sufficiently conscious of my condition to call to my wife to procure some leeches, and place them on my temples. This was done, without loss of time, and totally freed me from the cataleptic condition; nor did the least bad effect result from it. Mentioning to my brother, Dr. Howitt, in the morning, when he arrived to see the little patient, of the singular experience, he said that it was very fortunate that I thus awoke. The greater probability being, that I should have died in the state of coma."

This "vast temple with the lofty columns rising majestically around" him, into which my father gazed when thus awaking from his state of deathly coma—was it a vision of the "intermediate" condition into which he had been intromitted—the "intermediate state" through which the dying pass on their way to the "fuller life"? The *subjective* thought of man—we are taught by Swedenborg—and the experience of all seers and mediumistic persons bears testimony to his teaching—becomes *objective* in the spirit realm; the thought of the spirit-man there becoming his surroundings—thus each soul carrying with it, its own peculiar world and the countless shifting scenery of its own thoughts. This also is the teaching of Böhme, and, in degree, of all mystical writers.

* For much curious information regarding these rays of light noticed issuing from the *solar-plexus*, see writings of Mesmer, Ennemoser, Reichenbach, etc.

This "vast temple" is in perfect "correspondential" accord with imagery of the book written by William Howitt about this period—

"PANTIKA, OR LEGENDS OF THE MOST ANCIENT TIMES,"

a prose-poem. The legends purport to have been collected by a sage named Pantika, who, in his youth, had travelled from land to land seeking for Divine Truth and sacred learning. The titles of these legends express their nature, "Nichar the Exile of Heaven," "The Valley of Angels," "Beeltuthma, the Desolate and the Faithful," "The Soothsayer of No," "Ithran the Demoniac," etc., etc. The author had, with much conscientious research, gone to such authorities on ancient mythology and ancient history as at that day were available. But unquestionably the book bears upon it the impress of the author's mind and age; and is not clothed in that archeological garb in which the fashion and learning of a later day would have dressed it. The reader is irresistibly reminded of the vast solemn and archaic treatment of Blake's inventions to the "Book of Job"; we meet the same ancient patriarchs and sages robed in the same ample raiment, diffusing around them an awe-inspiring simplicity as of a more stern and simple age. Youths and maidens, titanic warriors and angelic beings appear upon the scene, imbued with a strangely sweet unearthly innocence and grace, that fill you with a sentiment new and indefinable. The landscape painting is vast, dreamlike—yet in its immensity of horizon far from vague or unreal: it is akin to the dreamlike pictures of John Martin, where you behold gardens of paradisiacal beauty, regions of primeval forests, fading away into illimitable horizon of hill-country and mountain peak, till all is lost in cloudland; or tier upon tier of marble-palaces and terraces and towers and domes ascend into the sunlight of heaven, where all is lost in a brilliancy of blinding light.

A spirit was abroad at the end of the last and the beginning of the present century of abstract imagination which delighted to bathe itself in immensity and remoteness—to dive backwards, so to speak, into the ocean of the past. It freely poured its influence over all minds open to its reception. Both in literature and art numerous works were produced inspired by this influence—works which made more or less mark upon their generation, but which at the present day would be wholly forgotten, except for certain great names which produced them, their subject matter being far removed from the sympathies of the readers at this end of the century. Now are the concrete and the microscopic, rather than the

universal and telescopic, views of things in the ascendant. As was the form of the mind into which this spirit descended, and as the images with which that mind was peopled, did the work of art or literature come forth to the world. In Shelley and in Keats this spirit of vastness and remoteness came forth clothed in the Greek form, and we possess their immortal poems of "Prometheus Unbound" and "The Hyperion" fragment—"the large utterance of the early gods." With Southey it produced, sinking into his wildly romantic mind, the "Curse of Kehama" and "Thalaba, the Destroyer." In other minds it came forth clothed in Hebrew forms, as in James Montgomery's "World before the Flood;" in Byron's "Cain: a Mystery;" in the Rev. Isaac Taylor's learned romance, "The Temple of Melecartha;" and in this prose-poem of "Pantika." In Germany the same spirit had been at work, and we have writings of Lessing, of Schiller, and of Herder, which equally proclaim its presence. In England Mrs. Browning's early poems, and the dramatic poem of Philip Bailey, "Festus," might be called the last blossoms from this Spiritual Tree of Life.

May we not regard this poetic outflow from what may be considered as the Spiritual realm—the forerunner—herald, in fact—of the present acknowledged manifestation of the Spirit.

Judging from internal evidence I am inclined to believe much of "Pantika" written from what we now should term "Spiritual impression." For instance, in the tale of "Nichar, the Exile from Heaven," we meet with

A SPIRIT SEANCE OF THE WORLD BEFORE THE FLOOD.

"They resolved to consult their celestial sires on their enterprise. This was a measure of terrible anxiety. . . . Night descended. The Azims with their wives, glowing with the anticipation of mighty good achieved, of immortal renown won, ascended the tower of Zeleg. A golden cresset and a gigantic harp were placed in the centre of the marble-paved roof. They stood round in a wide circle—such a circle of noble and beautiful forms as earth has never since beheld. Phanuel, the eldest of the tribe, distinguished for the mild dignity and generosity of his character, advanced to the cresset—Talula, his lovely bride, to the harp. There was a pause of awful solemnity. Above them the great arch of heaven displayed in its deep azure its glittering silent hosts; around them all was obscurity; and the night breeze which sighed amongst the low massy pillars of the parapet, seemed to wander up from the depths of unfathomable gloom. All eyes were fixed upon Phanuel. He flung into the cresset a fragrant

powder from a golden box, the workmanship of Tubal Cain, and immediately a bright flame burst forth, a stream of blue and starry meteors rose into the heavens, and the most delectable odours floated around them. At the same moment Talula struck the towering harp with sweet and solemn strokes, and gave life to a music which fixed the soul in breathless wonder at its deep and mystery-breathing power. At once appeared, as it were, a new constellation kindled in the heavens—a cluster of stars more resplendent than all others of the nightly host—and every moment they became more and more brilliant. The Azims stood with their faces fixed with immoveable earnestness upon the glowing effulgence. In a moment they became distinct—a troop of careering angels; in a moment they were at hand. They alit with a rush of mighty pinions, and in an atmosphere of their own brightness which made night roll back from the tower on whose top they stood—a vision of glory and beauty inconceivable to our pale fancies. They were winged forms of heaven's unapproachable grace and sublimity. Their pinions were as the sunshine itself, and quivered with a pearly radiance that varied at every motion. Thought which stamps on our brows shadow and pain, shed on them the spirit of rejoicing; the serene azure of their large love-inspired eyes, threw forth streaming rays of the felicity which filled all their being with an inexhaustible fulness.

"But wherefore," said a majestic spirit, "wherefore have you called us hither? It is not alone that we may meet and rejoice in our love, that ye have raised the invoking sign, some cause of high import moved you to this act."

An entry in a commonplace book, in 1824, shows that William Howitt not only from his childhood had possessed an imagination teeming with imagery taken from the Bible-sphere, but also was considerably possessed of what has been termed the gift of

"SENSORIAL VISION," OR VISION OF THE "INNER EYE."*

"Well do I recollect," he writes, "my first entrance into the

* For description of similar phenomena, *vide* article on "Sensorial Vision" and "Vision through the Spiritual Eye," in *The Spiritual Magazine* for April 1st, 1861, wherein are given identical experiences from various sources, the most authoritative being from the pen of no less a person than Sir John Herschel, who in September, 1858, delivered before the Philosophical and Literary Society of Leeds a lecture upon what he terms "sensorial vision," his own personal experiences forming the theme of his lecture. *Vide* also two curious articles entitled "Faces in the Dark," by two individuals subject to this class of vision, who communicated their remarkable experiences to the *St. James's Chronicle*, February 10th, and February 15th, 1882.

pleasant land of fancy, where one became at once a monarch and an absolute one, too! Lying in bed one winter's morning, I found, by a slight pressure on the eyelids, represented in a sort of internal vision the most gorgeous escutcheons of the richest and most intense colours, varying gradually from blue to purple, red, and so on, but always enriched with a golden glory. This was a splendid discovery, and many an hour these richest shields, or clouds, as they sometimes seemed, ministered to my amusement. But lo! another came to light which diminished this to a trifle! Thrusting my head deep into the downy pillow, I imagined to myself whatsoever scene I pleased, and behold! it appeared. Old men, with solemn faces and awful eyes, gazing silently upon me; mountains, woods, wild heaths. They were there, distinct as reality. They were always, indeed, in Cimmerian twilight, for I never could succeed in giving a sun to my created world, yet they were clear, every object perceptible. The scenery was chiefly that of the early history of the Scriptures, each as I had seen it represented in the plates of a large folio Bible belonging to my father. There were shepherds, with their long crooks, and their sheep lying about under the pleasant shade of large trees; wells and damsels in red and yellow raiment, carrying their tall, old-fashioned pitchers; camels and old-world merchants; Joseph sleeping amidst the sheaves which stood up to do him homage; Jacob's ladder; warriors and old towns; towers, round, tall, and built of stupendous red bricks. Then the faces which I saw would, as they continued to look upon me, insensibly change, as we see them in dreams, slowly altering their expression, through a course of the most grotesque and sometimes horrid mutation, and frequently would expand till they were as large as a shield. Immense was the gratification which I drew from this faculty, but it seems to be a faculty of childhood, for I have since frequently repeated the experiment, and it would not succeed."

It had, doubtless, simply gone *inward*, only to manifest itself through work-pictures in such writings as "*Pantika*" and similar tales and poems to be produced in due course.

Upon the next page of the manuscript book we come upon this singular instance of his

PREVISION OF FUTURE ACHIEVEMENTS OF SCIENCE.

"I recollect," he pursues, writing still under the date 1824, "that one of my great schemes, the subject of many an hour's speculation, was that of *cutting through the two isthmuses of Darien and Suez. To me in fancy it was already done.*

Navigation, the whole civilized world was indebted to me for facilitating, beyond calculation, communication throughout the earth. In imagination I had formed the expedition. Like another Columbus, I visited the Courts of Europe, to seek for patronage. I laid down the most lucid plans, made the wisest speeches; and, finally, led forth a mighty army, not for subjugation or destruction, but for the aggrandisement and happiness of the human species. Alas! that such potent philanthropist in imagination should be nothing in reality! Many a bloody battle has since been fought, the half of whose victims would have accomplished the adventurous project. *But Darien and Suez remain in statu quo and our vessels still toil round whole Continents, because the Monarchs of Fairyland are not acknowledged amongst the powerful of the earth!*"

I will conclude this chapter of William Howitt's Spiritual life by a poem of this period, so far as I am aware not before in print. It describes a real dream, one which made upon him a profound impression, and belongs to the spirit of vastness and remoteness to which I have referred:—

A D R E A M.

Hoar with the lapse of ages seemed
The silent land towards which I drew,
And yet within myself I deemed
The dwellers in that land were few.
A strong conviction seemed to rest
Upon my heart, that I was then
In the sole portion of the earth
Which since Creation's perfect birth
Had held the sons of men;
And I was on a marvelling quest
Of that small colony of the blest.

How lone! how silent! not a sound
In earth or air, from wind or flood!
And o'er the bare and barren ground
Brooded an endless solitude.
It was an awful thing to tread
O'er grey and parched and mighty plains,
Where never living thing was seen,
Where the live heart had never been.
The blood chilled in my veins,
Yet still I felt in spirit led
Across that wilderness of dread.

Onward—and onward—but no change,
No life was in the earth, no motion
In the dull heaven, but o'er that range
Of desert, stretched out like the ocean,
The cloudless, sunless sky looked down,
And shed a fearful calm below,

Which felt so fixed, so stern yet pure,
 It must for evermore endure,
 And thence could never go.
 Dreadful it was to breathe alone,
 Where never life but mine was known.

But lo! that deadness of the world
 Which seemed of an eternal power,
 Like a light vapour was unfurled.
 My path was over fern and flower,
 Hills robed in light celestial blue
 Bounded that amplitude of plain,
 And round me there were lofty trees,
 Yet noiseless, soundless to the breeze;
 And not a wild bird's strain
 Nor cry of beast could still undo
 The spell which silence o'er me threw.

But man was there. Not far aside
 I saw one who intently toiled.
 He seemed a youth of solemn pride,
 A noble form, but dim'd and soiled
 With rural labour and with care;
 And he clove wood for sacrifice.
 I listened for his sounding stroke—
 There was no sound—and now the smoke
 Did from the pile arise;
 And he looked on it with an air
 Less full of pleasure than despair.

But then a lovelier vision sprung
 Before me, and between those tall
 And shadowy trees a low cloud hung,
 So low it scarcely hung at all.
 'Twas like no cloud which veils the sky;
 Around it all was clearly seen;
 It mixed not with the ambient air,
 Rolled on itself, compact and fair.
 It rested on the scene
 More still and motionless than lie
 The clouds of Summer on the eye.

Beside it stood a hoary Seer,
 And through my heart a whisper ran
 "God or His Angel shrouded here
 Holds converse with this holy man."
 Dark was that cloudy dwelling place,
 No glory on it seemed to dwell,
 Yet still on everything around—
 On tree, on shrub, on heathy ground—
 A streaming radiance fell,
 And in that Patriarch's awful face,
 Glowed with intense, unearthly grace.

Propped on his staff, in peace he stood,
 Sandalled and girdled in his vest;
 And his full beard in silver flowed
 Far down his pure and quiet breast.

His eye was on the cloud: as one
 Who listens to momentous things,
 And seems with reverence to hear,
 Yet with more confidence than fear,
 What some great herald brings.
 I could not look that sight upon,
 Nor fear me lest it should be gone.

And as I gazed a little boat,
 Swift without rudder, oar, or sail,
 Down through the buoyant air afloat
 Bore onwards one who seemed to hail
 The Patriarch, and he turned his head.
 He turned and saw a smiling boy,
 Smiling in beauty and in youth,
 With eyes in which eternal truth
 Lay with external joy.
 He touched that old man's snowy head—
 And boat, youth, cloud, and patriarch fled!

A multitude of dreams have passed
 Since this, and perished as they came,
 But in my mind imprinted fast,
 This lives, and still remains the same.
 The beauty of that gliding car,
 The majesty of cloud and sage,
 These plains, in arid drought so stern,
 That hush, which no change could o'erturn,
 In memory's living page
 Still stands in light more real far
 Than thousands of our day-deeds are.

May 19th, 1824.

WILLIAM HOWITT.

The next chapter shall treat of the noon-tide of his life, as yet we have seen falling around him alone the enchantments of the morning lights of existence.

CLAIRVOYANCE.—Here is a specimen of what Alexis Didier, the Parisian clairvoyant, could do:—Some years ago, Mme. Celleron, wife of the proprietor of the "Villes de France, rue Vivienne," lost her watch at Neuilly. Presuming that she might have left it in the carriage which conveyed her there, she went to Alexis to make some inquiries in regard to the driver; but as soon as she was in communication with the somnambulist, he told her that her watch had been found by a soldier. "Wait," he added, "and I will read the number on his shako—it is 57; this soldier is in garrison at Courbevoie, and his name is Vincent." The lady hastened to Courbevoie, and applied to M. Othenin, chief of battalion, who ordered a general inspection of the companies. But at that moment a soldier came out of the ranks, and presented the watch, which he had found near the bridge of Neuilly, adding, that his military duties had prevented his making the proper efforts to find the owner. Upon the officer's demanding his name, he replied Vincent.—*Scientific Basis of Spiritualism.*

HINTS ON MESMERISM: PRACTICAL AND THEORETICAL.

BY JOHN S. FARMER,

Author of "Spiritualism and Christianity : their Mutual Relations,
Parallels, and Contrasts," "A New Basis of Belief in
Immortality," etc., etc.

PART I.

INTRODUCTION.

THERE being a demand at the present time for a cheap and popular yet practical guide to Mesmerism and its kindred phenomena, I am induced to put forth these papers in the hope that they will supply this want. I do not pretend to do more than introduce the subject: those who, after perusal of the following pages, desire to continue their researches, are directed to standard works on the subject, a list of which will be found appended to these articles.

I make no claim for originality in these hints. I have freely used the brains of others more competent than myself to deal with the question, and my aim has rather been to popularise and condense what is already known. In doing this I have used all sources of information at my command, aided by a somewhat wide and varied personal experience. So much by way of introduction.

ANTIQUITY OF THE SCIENCE.

Mesmerism and its phenomena are by no means new. Under various names, and in different guises, it dates from a very early period. The ancients undoubtedly used it for the cure of disease, and modern research in this direction has thrown a flood of light upon many an ancient mystery. It is not, however, my intention to touch upon this branch of the subject, though undoubtedly one of the greatest interest. Suffice it to say that it was used by the ancient Egyptians in common with all Eastern nations, being daily practised in the temples of Isis, Osiris, and Serapis. Ennemoser records that in these temples the priests touched the sick and cured them either by mesmeric manipulation or by other means of producing somnambulism. In fact, hieroglyphics are extant which represent priests in the act of mesmerising a patient, and which show not only that the science was well known, but that in some cases at least their methods were identical with those in vogue at the present time. It has also been established that mesmeric healing was familiar to the Hindoos, Persians, Chaldeans, and even the Chinese, as also to the Greeks and Romans. Hippocrates thus

refers to it:—"There exists in the human hand a singular property to draw away and remove pains and divers impurities from affected parts by placing the hand upon them, or by pointing with the fingers towards them."

A great impetus was given to the science during the latter part of the last century by Mesmer, from whose name is derived the modern appellation, *Mesmerism*, and which was adopted to distinguish it from fero-magnetism with which it was at first confounded, even Mesmer himself making this mistake.

From that time it has continued to make rapid strides, and although some of Mesmer's conclusions have been found fallacious, yet his facts, which for many years were indignantly denied and protested against by the medical fraternity, are now almost universally admitted, and the benefit of Mesmerism as a curative agent fully recognised.

WHAT IS MESMERISM?

Mesmer ascribed his facts to the action of a certain fluid called the mesmeric fluid. This fluid, he claimed, permeated all things in a greater or lesser degree, but that it was more particularly thrown off by human beings. He taught that all organic bodies, animals, trees, plants, as also stones, water, etc., might be impregnated by this fluid, and that it might be propagated to considerable distances. It might be transmitted by direct contact with a body already charged with it, or by means of the hand, the look, or even the will. Like light and electricity, it could penetrate solid and fluid bodies, and it was reflected by mirrors, or polished surfaces, especially in the direction of the poles.

The view of Deleuze was that "the magnetic fluid is constantly escaping from us; it forms around our bodies an atmosphere which, not having any determined current, does not act perceptibly upon the individuals around us; but when our will impels and directs it, it acts with all the force which we impart to it. . . . The principle which puts it in action is in our soul, like that which transmits strength to our arm, and it is of the same nature. The phenomena of magnetism (*Mesmerism*) seem to depend on two causes—viz., the action of the will, and that of the fluid which the will makes use of. Once admit this principle, and all these phenomena are explicable by the same law."

This power, or fluid, Mesmer supposed to be analogous to that by which the magnet attracts iron; but subsequent experiments, notably those of Reichenbach, have proved that there is a difference between the two. To this I shall return in a subsequent chapter.

The following summary by the late Professor Gregory, of the conclusions at which the most eminent authorities have arrived, after patient and laborious research, shows at a glance what Mesmerism is, and what is claimed for it. He says it is established beyond cavil or doubt, that, by means of Mesmerism—

1. One individual may exercise a certain influence on another, even at a distance.
2. That one individual may acquire a control over the motions, sensations, memory, emotions, and volition of another, both by suggestion in a conscious impressible state, and in the mesmeric sleep, with or without suggestion.
3. That the mesmeric sleep is a very peculiar state, with a distinct and separate consciousness.
4. That in this state the subject often possesses a new power of perception, the nature of which is unknown, but by means of which he can see objects, or persons, near or distant, without the use of the external organs of vision.
5. That he very often possesses a high degree of sympathy with others, so as to be able to read their thoughts.
6. That by these powers of clairvoyance and sympathy, he can sometimes perceive and describe not only the present, but past and even future events.
7. That he can often perceive and describe the bodily state of himself and others.
8. That he may fall into trance and extasis, the period of which he often predicts accurately.
9. That every one of these phenomena has occurred, and frequently occurs, spontaneously, which I (Professor Gregory) hold to be the fundamental fact of the whole inquiry : somnambulism, clairvoyance, sympathy, trance, extasis, insensibility to pain, and prevision, having often been recorded as natural occurrences.
10. That not only the human body but inanimate objects, such as magnets, crystals, metals, etc., etc., exert on sensitive persons an influence identical, as far as it is known, with that which produces Mesmerism ; that such an influence really exists, because it may act without a shadow of suggestion, and may be transferred to water and other bodies.

THE ODYLIC, OR MESMERIC FLUID.

That the phenomena really do occur is established, as I have said, on the strongest grounds. Were we to reject such evidence, then human testimony on any subject whatever is valueless. I need not, therefore, write an apology. The best

teacher is experience; and, fortunately, the facts are within the reach of most people.

Of the *nature*, however, of the force, or fluid, or imponderable, which causes the phenomena, very little is known, not even whether it is correctly described by either of these terms. That the odylie, or mesmeric fluid, cannot be classed with either light, heat, electricity, or fero-magnetism, seems in the present state of our knowledge unquestionable; though it is urged by some writers that many of these influences, including Mesmerism, may at some future time be traced to one common cause; but even in such a case it is probable they will be tabulated as different phases or modifications of the general principle.

The mesmeric fluid is universally diffused, much in the same manner as are light, heat, and electricity. The human body is similarly influenced by it. It traverses space, and is capable of being conducted through various bodies and substances, some being, as in the case of the electric fluid, better conductors than others. Paper and wood may be instanced as substances not so easily traversed by it. Bodies may be charged with it in the same way as they are charged with electricity.

In the use of this fluid, or aura, for curative or phenomenal purposes, the will of the operator plays an important part. Some writers go so far as to say that the movements or passes are very subordinate means; that the will is the influence which determines the effects; and that if the operator act in one way and think in another, it is the thought that the subject comprehends and obeys. This view seems in a measure borne out by the well known fact, that persons have been known to fall under influence, the operators silently willing at a distance that they should do so. This, however, leads me to

METHODS OF PRODUCING THE MESMERIC SLEEP.

These are various, and it is not possible to give any particular formula applicable to every case. In practice it will be found that different subjects require different modes of treatment—indeed, that the same method is not always equally successful with the same subject, and that slight variations are sometimes necessary according to the bodily or mental condition.

The chief requisites are patience and perseverance on the part of the operator. Whether the will plays the important part ascribed to it by some or not, it is nevertheless advisable that the operator should concentrate his attention on his subject, and will that he or she shall derive benefit from his exertions. The concentration necessary for success can only

be obtained by the observance of strict silence. As regards the subject a willingness to be acted upon is desirable though not essential: a susceptible case may be successfully acted upon *malgré lui* by a powerful mesmeriser. Disbelief does not retard, though an actively hostile speech destroys that passive and willing state of mind which is a *sine qua non* if practically valuable results are desired. To operate upon an unwilling person, however, is a gross abuse of the mesmeric gift, and is as much to be deprecated as the use of any other good thing for an evil and immoral purpose.

I will now detail the various means adopted for producing the mesmeric state, beginning with the

MODUS OPERANDI OF THE EARLY FRENCH MESMERIST, which is thus described:—The mesmeriser, seated or standing before the subject, placed his hands for a minute or two on the hands of the person, then on the shoulders, whence he brings them down, slightly touching the arms to beyond the fingers. This is repeated a few times. He then passes his hands from the head an inch or two distant from the person's body down to the stomach or lower, occasionally placing two or three fingers on the forehead or epigastrium. In most cases, however, the gradual movements of the hand before the face are sufficient. These or similar movements are continued for a longer or shorter period and are occasionally varied by transverse passes made across the face and breast with greater or less rapidity. After a person has been magnetised several times, the passes are frequently unnecessary to reproduce the sleep, the mesmerisers pointing to or merely looking fixedly at the individual with the intention of mesmerising being in many cases sufficient. The person may usually be awakened by transverse passes made by rapidly separating the closed hands before the face, or by blowing upon him with the intention of awakening him.

ANOTHER METHOD—PROFESSOR GREGORY'S.

In his work on "Animal Magnetism" Professor Gregory thus details the method employed by himself:—If you will try the experiment of drawing the points of the fingers of your right hand, without contact but very near, over the hands of several persons, downwards from the wrist, the hands being held with the palms upwards, and your fingers either all abreast or one following the other, and repeat this slowly several times, you will most probably find one or more who distinctly perceive a peculiar sensation, which is not always the same in different persons. Some will feel a slight warmth, others a slight coolness, others a pricking; some a tingling, others a numbness.

Such as perceive these sensations most distinctly may then be tested, and will be found, probably, very clear and consistent with themselves, even if blindfolded. But sometimes blindfolding produces at once a state of nervous disturbance most unfavourable to clear perception. All this I have often tried and seen; and Reichenbach, as well as many others, has minutely described it.

You may now, having found a person susceptible to a certain extent, proceed to try the effect of passes, made slowly with both your hands, downwards from the crown of the patient's head, over the face, to the pit of the stomach, or even down to the feet, always avoiding contact, but keeping as near as possible without contact. Or you may make the passes laterally, and so downwards over the arms. It is necessary to act with a cool, collected mind, and a firm will, while the patient is perfectly passive and undisturbed by noise or otherwise. He ought to look steadily at the eyes of the operator, who in his turn ought to gaze firmly on his subject. The passes should be continued patiently for some time, and will generally excite the sensations above mentioned, warmth, coolness, pricking, tingling creeping of the skin, or numbness, according to the individual operated upon. When these sensations are very marked, the subject will in all probability turn out a good one. It is probable that, with patience and perseverance, a vigorous healthy operator would finally succeed in affecting all persons; but in some cases, which have afterwards become very susceptible, the subjects have been only affected with great difficulty, and only after much perseverance, or even have not been at all affected on the first trial, nay even for many successive trials. The operator must not be discouraged. If he perseveres, the chances of success are much increased, while he will often meet with cases in which a few minutes will suffice to produce strong effects.

AN ALTERNATIVE METHOD.

Professor Gregory also gives the following as an alternative, and in some cases a more successful method:—The operator should sit down, close before the patient, and to take hold of his thumbs in your thumbs and fingers, and, gently pressing them, to gaze fixedly in his eyes, concentrating your mind upon him, while he does the same. This is at least in the beginning, less fatiguing than making the unaccustomed motions of passes, although with a little practice it is easy to make several hundreds of passes uninterruptedly.

He adds that he does not think a decided preference can be given to either method. Both will occasionally fail, and

both are often successful. They may be combined, that is, alternated, and often with advantage.

DR. DARLING'S METHOD.

I am also indebted to Professor Gregory for a description of the process followed by Dr. Darling, a very successful operator. It may be noticed that the *Coma* resulting from this and the succeeding method, as practised by Mr. Braid, are to a certain extent self-induced, the latter especially so. I shall treat of the difference between these and the ordinary processes later on. The process, says Professor Gregory, followed by Dr. Darling, is to cause a certain number of persons willing to try, to gaze for ten or fifteen minutes steadily at a small coin, or double convex mass of zinc with a small centre of copper, placed in the palm of the left hand. The other conditions are perfect stillness, entire concentration of the mind on the object, and a perfectly passive will or state of mind. It is not professed that those who sit down with an active determination to resist can be affected. . . . Of the persons tried as above described, a certain proportion are found on examination to be more or less subject to the will of the operator. He ascertains, in the first instance, which have been affected, by desiring them singly to close the eyes when he touches the forehead with his finger, makes a few passes over the eyes, or rather presses the eyelids down with a rapid sideward motion, and then tells them that they cannot open their eyes. If in spite of him they can do so, he generally took hold of one hand, and desired them to gaze at him intently for a moment, he also gazing at them, and then repeated the trial. If it failed he tried no further, but went on to the next case.

MR. BRAID'S METHOD.

Mr. Braid caused his patients or subjects to gaze steadily at an object such as the knob of a pencil case held a little above the eyes, and in front of the upper part of the forehead. [It would seem that gazing in this strained position very soon and easily produces the necessary disturbance of equilibrium in the peculiar influence, vital or mesmeric, concerned in the result.] In a short but variable time a large proportion of persons tried are not only affected but put to sleep.

CAPTAIN JAMES' METHOD.

I give one more instance of method—viz., that adopted by Captain James. I give his own words: It is recommended that the mesmeriser should direct his patient either to place himself in an easy chair, or to lie down on a couch, so that he may be perfectly at ease. The mesmeriser then, either stand-

ing or seated opposite his patient, should place his hand with extended fingers over the head, and make passes slowly down to the extremities, as near as possible to the face and body without touching the patient, taking care at the end of each pass to close his hand until he returns to the head, when he should again extend his fingers and proceed as before. It is also useful after making several of these passes to point the fingers close to the patient's eyes, which procedure in many cases has more effect than the passes. This simple process should be continued for about twenty minutes at the first séances, and may be expected to produce more or less effect according to the susceptibility of the patient. Should the operator see any signs of approaching sleep he should persevere with the passes until the eyes close, and should he then observe a quivering of the eyelids, he may be pretty certain that his efforts will be successful. Many experienced mesmerisers have come to the conclusion that the will plays an important part in the production of the sleep and in the relief of pain. Whether this be the case or not, it is recommended that the operator should concentrate his energies and earnestly will or wish that his patient should derive benefit from his exertions. Some very susceptible subjects in the course of ten minutes, or even less time, will suddenly fall back, apparently insensible, in which case the following tests will prove whether or not the real mesmeric coma has been produced:—Raise the patient's hand, and should it fall immediately as a dead weight, it is a good sign; then raise one of the eyelids, and should the eyeball be observed to be turned upwards and wandering in its orbit, there can be little doubt of the operator's success. In some rare cases the eyeball will be found in its natural position, but with the pupil much dilated, no contraction taking place on the approach of a lighted candle. Even at this early stage the patient may bear the prick of a pin on the back of his hand without betraying any symptom of pain. Sometimes slow breathing, or placing the hand on the forehead, will deepen the sleep, but the beginner should as a rule avoid concentrating the mesmeric force on the head or region of the heart, and confine himself as much as possible to the passes "*aux grands courants*," as the French writers term them, *i.e.*, the long slow passes from the head to the feet. Should the above-described signs of mesmeric coma not declare themselves at the end of twenty or thirty minutes the mesmeriser should ask the patient whether he felt any peculiar sensations during the process, and if so whether they were more apparent during the passes or when the fingers were pointed at the eyes. By these inquiries he

will soon learn the best method of mesmerising in each particular case, and he should not be disheartened if he does not succeed in producing marked effects.

It would be easy to multiply descriptions of other methods adopted by various operators: most, however, differ only in detail, and I do not wish to confuse the reader by quoting them. In one or other of the foregoing processes will be found the general directions requisite, and experience will best supply the rest.

THE MESMERIC SLEEP.

Having found a subject susceptible to one or other of the above methods, the operator will observe phenomena, which, generally speaking, are more or less striking according to the intensity of the sleep. It must, however, be borne in mind that the beneficial effects of mesmerism are not exclusively confined to the unconscious stage, it being possible to remove pain and cure disease without such a marked result. Beginners, therefore, who use mesmerism as a curative agent and not for phenomenal purposes, need not feel discouraged if they fail to produce the *coma* at the first, or indeed after many sittings.

FIRST SYMPTOMS OF THE SLEEP.

The symptoms of the approach of the mesmeric sleep are generally a twitching and drooping of the eyelids, followed by drowsiness. Sometimes the eyelids remain open, but the patient does not *see*. In such cases a lighted candle, if passed close to the eyes, will not produce the slightest effect. Gradually the drowsiness merges into total unconsciousness, and the subject, if questioned, on waking will have no recollection of anything that has occurred, although in the majority of cases the sleep will be described as pleasant and refreshing.

But to the operator and observer the sleep—or rather *sleep-waking* as it is technically called—presents very different and intensely interesting characteristics. It will be found that the subject talks, thinks, acts, and observes, and that the senses are more acute and exalted than in the normal condition. One or more of these, however, is often quiescent until called into play by the operator's will, nor can it always be taken for granted that because the subject *appears* unconscious, that he has entered the sleep-waking state. This, however, is readily tested by asking the subject whether he sleeps, whereupon, says Deleuze, "one of three things will take place; he will wake, he will not answer, or he will answer. If he awakes sonambulism has not taken place; and you must not think any more respecting it in the course of that sitting. If he continues to sleep without answering, there is reason to sup-

pose he is entering on the sonambule state. If he answers without waking, and after his waking has no recollection of your speaking to him, the sonambulism is real."

GENERAL CHARACTERISTICS OF THE SLEEP-WAKING CONDITION.

The heavy and drowsy appearance noticeable on first falling asleep will soon pass away, and a refinement of the countenance takes place. Anent this change Dr. Gregory says,—“It would seem as if the animal or lower propensities were laid to rest while the intellect and higher sentiments shone forth with a lustre that is undiminished by aught that is mean or common. This is particularly seen in women of natural refinement and high sentiments, but it is also observed in men of the same stamp, and more or less in all. In the highest stages of the mesmeric sleep the countenance often acquires the most lovely expressions, surpassing all that the greatest artists have given to the Virgin Mary, or to angels, and which may fitly be called heavenly, for it involuntarily suggests to our minds the moral and intellectual beauty which alone seems consistent with our views of heaven. As to the voice, I have never seen one person in the true mesmeric sleep who did not speak in a tone quite distinct from the ordinary voice of the sleeper. It is invariably, so far as I have observed, softer and more gentle, well corresponding to the elevated and mild expression of the face. It has often a plaintive and touching character, especially when the sleeper speaks of departed friends and relations. . . . As a general rule the sleeper, when in his ordinary state, and when in the deep mesmeric sleep, appears not like the same, but like two different individuals.”

This is explained by the fact that in the mesmeric condition the sleeper has a consciousness quite separate and distinct from his ordinary consciousness; that he is, in fact, if not a different individual, yet the same individual in a different and distinct phase of his being; and that phase a higher one.

These, then, are some of the general characteristics of the mesmeric coma, but before passing to a detailed description of the phenomena peculiar to this state, I will first show

HOW TO WAKEN A SUBJECT FROM THE MESMERIC SLEEP.

I have come across no better method than that adopted by Captain James. He says, that with most sensitives, the awakening process is very easy, and that merely blowing or fanning over the head and face with a few transverse passes will at once dispel the sleep. Should, however, the patient

experience a difficulty in opening his eyes, he advises that the operator should, with the tips of his thumbs, rub firmly and briskly over the eyebrows towards the temples, and finish by blowing or fanning, taking special care before leaving the subject that—judging from the expression of the eyes and other signs—he has returned to his normal state; as a rule, the subject should not be left until the operator is perfectly satisfied that he is wide awake.

No alarm, however, need, I think, be felt at the continuance of the sleep, inasmuch as the subject, if left alone, will invariably sleep it off, and awake considerably refreshed by it. This is my own view, and, I may mention, also that held by Dr. Gregory. *But in no case should any one else be allowed to touch or operate upon the subject if this course is adopted,* else undesirable results will follow, but, if left alone, no harm can come.

WHO CAN BE MESMERISED.

Most people are capable of being thrown into the mesmeric sleep, although some, as might be expected, enter it more readily than others. It can also, as before stated, be self-induced. No arbitrary rules can be laid down either for the selection of subjects or for the method to be adopted by the operator. Almost every case varies in detail, and experience can only teach the best means.

No one should attempt to mesmerise a subject for any purpose whatever who is not in good bodily health, and the subject would do well never to place him or herself under the influence of one who does not bear a good moral character. Those who desire to exercise mesmerism for the cure of disease or the relieving of pain, should ever be actuated by the highest and purest motives, otherwise the patient will be more likely to get harm than to be benefited by treatment. This applies, in almost an equal measure, to cases where the science is studied for the purposes of phenomenal research.

It has been generally supposed that women do not make such good mesmerists as men. This is a mistake. They should, therefore, for obvious reasons, be employed in the treatment of their own sex, and thereby obviate one of the greatest objections raised against the subject.

How do we know that the very attempt to communicate with mortals does not place a spirit in a state of consciousness discrete from that which is habitual to him in the spirit-world—a state perhaps inferior to that, and one in which memory is clouded, or the power of thought is limited? The argument might be analogically pressed.—EPES SARGENT.

THE GREAT KINGSBURY PUZZLE.

CHAPTER XIV.

The Queen *versus* Sir Frank Kingsbury.

THE pokey little amphitheatre, where Minos sends souls to the shades, combines the tragic and the grotesque in perplexing proportions. Why are all judges jesters? Is it because they know nothing of humour? Why are barristers forced to adopt a wig, which might have looked elegant when faces were made up for powder, but which alongside, say of the flame coloured whiskers of Sir James Pollockshaw, the Attorney-General, looks anything but elegant now. Sir James was opposed by Mr. Frost, Q.C., and the lawyers' "mess" at Godminster expected one or two amusing passages of arms. At a recent trial, the former, who was famous for a sentimental and clamorous morality, had accused Mr. Frost of all sorts of unlawful conduct for holding a brief in a shady case. Since that time Sir James had taken to himself a wife, a fat and rich Mrs. Gumble. It was hoped that (in a lawyerlike way) this little incident would be taken advantage of by the sarcastic Mr. Frost.

By and by Sir Frank Kingsbury's case was called, and an immensely crowded court grew hushed as the baronet appeared. He was dressed in deep mourning, and looked pale no doubt, but people who knew him well had expected that the confinement and the anxiety would have had much more effect on him. He pleaded "Not Guilty!" in a clear voice, which was heard distinctly all over the court.

By this time the "Great Kingsbury Puzzle" had lashed the public into quite a fever of excitement; and reserved places in the court were almost as difficult to be obtained as a Garter Chair in St. George's Chapel. All the great people of the county were present, not excepting the Lord-Lieutenant. Mr. Frost, sarcastic and cool, was assisted by two other counsel; and the Attorney-General by half-a-dozen. The Chief Baron Belasis was the judge. The expenses of the prosecution were paid by the nation. When folks get articles written about themselves in large type in the penny papers, this course seems now *de rigueur*.

The Attorney-General began by cautioning the jury to *dismiss from* their minds everything that they had heard about the *present case* outside the court. It was his simple duty to place certain facts before them, and on those facts they must form a decision. This might prove unfavourable to the prisoner; but if, on the other hand, there was the slightest doubt in any of their minds that he had really committed the crime charged against him, he implored them to give him their verdict. The evidence, he admitted, was purely circumstantial, and with circumstantial evidence the chain ought to be very complete. The worthy Attorney-General spoke all this in a frank

and friendly voice, giving people the impression of a seraphic impartiality, which, if anything, erred on the side of the defence. Sir James Pollockshaw was a fiery and rhetorical Mephistopheles, ready to press every advantage to the utmost, but he usually began in this fashion to win the confidence of the jury.

Then commenced a simple but terribly formidable narrative of the circumstances of the death of Sir Rupert Kingsbury, all detailed in the same frank and friendly voice. The late baronet had shaken hands with his affianced bride on the night of December 24th, and had retired to his bedroom happy, healthy, wealthy. The next morning he was found by his valet and two others—murdered! A very perfect model of the bedroom was exhibited to the jury, and they were skilfully made to understand all about the opened folding-doors that led out on to the verandah, the position of the wash-hand stand, the snow-prints, and the various appearances of a burglary that had been found when the murder was first discovered.

“One of two inferences resulted from all this,” said Sir James Pollockshaw, with a manner more matter-of-fact and gentle than ever, “either some unknown person had burglariously entered the apartment in the night, or some other unknown person had carefully prepared these appearances to suggest such an hypothesis.”

The counsel then proceeded to show that there was much at first sight to favour the idea of a burglary. Modern jewellery, bank-notes, and antique coins and gems of much value had been abstracted, and the entry itself showed all the evidence of an accomplished cracksmen. The learned gentleman dwelt at considerable length on this topic, and put forth everything that could be said in favour of it with much elaboration. In this, for the first time, he let the cloven foot that was under his decorous silk-gown peep out a little. It was intended to suggest to the jury that this was the only possible theory of innocence that the defence could plausibly trump up. The crime was committed by a mere vulgar burglar, or by Sir Frank Kingsbury.

Of course, in all this the snow-footprints were rendered very prominent. The snow had begun to fall at half-past one, and certain footprints in it going towards the house, and certain footprints receding from the house (the latter much the more recent and distinct) seemed conclusively to show that the criminal had first come to the house and then gone away. Photographs and plaster-casts of these footprints were exhibited, and they created some sensation in the court.

“But in connection with these snow impressions,” said the Attorney-General, in a moderate tone of voice, as if a trifling but not altogether unimportant observation, had suddenly struck him, “an event occurred which I must also narrate to you. An experienced officer of the London Detective Force examined these same footprints at a spot where they passed a stile, consisting of three high steps, each about two feet in height. This led him to the somewhat curious conclusion that the footsteps were those of an individual walking with the soles of a pair of boots cut off, and affixed to his feet with the

heels to the front. The conclusion was based chiefly upon the fact, that the feet, in alighting after the high step, sloped quite a different way to what they would have done if they were stepping down in the ordinary way. He detected also evidence that the said individual had a foot very much larger than that of the boot-soles. I will produce this detective, and he will show you some impressions of these footprints carefully taken in plaster-of-paris. You will then have to judge whether this theory is a correct one. Should this in your view be the case, you will have to give up altogether the idea that the crime was committed by some one entering the house from the outside; and look *inside* the house for the criminal."

The learned counsel then went on to say that if a certain set of appearances have been prepared to produce a certain idea, he was justified in assuming that idea to be a false one; and in seeking the criminal in quite a different direction. Three days after the murder, a strange scene occurred between a groom, named Dawkins, and the prisoner at the bar. Sir James dwelt at great length on the significance of this scene, and wound up by pointing out that even if the counsel on the opposite side called upon them to discredit Dawkins, and blackened his character, the jury must remember that the testimony was really that of Sir Frank himself, and what the Attorney-General in an eloquent burst (which excited a good deal applause, promptly suppressed by the Chief Baron) termed the "damning instrument of the crime, still warm with the blood of its victim."

The next point taken up was the finding of the trousers, blood-stained, and the missing coat and waistcoat. Dawkins would assert that the baronet was dressed in grey. A tailor would prove that he supplied a complete suit of one pattern. The significance of the small spot of blood on the trousers, when viewed in connection with the absence of the other garments, could not be rated too highly.

The learned counsel then launched into all the other evidence—the discovery of the bank-notes, blood-stained, addressed in the handwriting of Sir Frank—the fact that he had put a deaf lady next door to the murdered man—the glass of water mixed with blood that he had evidently thrown from his own window. His theory of the murder was this, that the assassin in attempting to chloroform the victim had woke him up, and that Sir Rupert, with a chloroformed gag held in his mouth, struggled hard for his life. Certain finger-marks indicative of such a struggle were found on the arm of the prisoner, and carefully photographed. The motive of the assassin in covering up his victim with the bed-clothes before stabbing him, appears to have been to reduce to a minimum, or eliminate altogether, the risks that would result from the spouting blood; but this as will be seen from the evidence, was only partially obtained. In a singularly lucid speech every other point that told against Sir Frank was carefully dealt with.

"And now, gentleman of the jury," said Sir James Pollockshaw, in conclusion, "we have only to inquire if the prisoner at the bar had any adequate motive to commit such a crime. The most potent

springs of human action are love, avarice, and revenge, and these three, when a brother is rich, titled, and engaged to be married to the woman you love, may be condensed into one very significant word—jealousy. I will prove to you that the prisoner was spending a great deal of money when he had in reality very little to spend and was so pressed for money that he had to send away one of the bank-notes taken from his brother. Hopes that he had one day of becoming the baronet were fading away with the marriage of his brother. The lady to whom that brother was engaged is singularly beautiful; and she will come forward and tell you that Sir Frank loved her to distraction, and was constantly pestering her to reward his love. Love alone is a very powerful motive power as you are well aware. It is the parent of many braveries and noble endurances, of much folly, and also of many diabolical crimes.”

This speech, and its studied peroration, created a very powerful effect on the court. The jury especially were sensibly moved by it.

Witnesses were now called. Inspector Wiggin, Squire Bescott, the Professor, and many others whose testimony we are all familiar with. Mr. Frost cross-examined most of them without eliciting much. When Dr. Wedderburn appeared and gave his evidence on the state of the body and the cause of death, the following dialogue took place in cross-examination:

Mr. Frost—“I think you said, Dr. Wedderburn, that you carefully examined the wound?”

“I did.”

“And that the shape of the wound, and of the blade of this dagger completely corresponded?”

“I said so.”

“The wound is in the shape of a diamond, in point of fact?”

“Just so.”

“And not triangular like the wound of a fluted bayonet?”

“I think not.”

“It is not at all like the wound depicted in this photograph, I suppose? Please to examine it.”

“I should think, not like,” said the doctor when he had examined the photograph.

“Would you be astonished if I told you that that is a photograph of the actual wound, enlarged fifty fold.”

“I am astonished.”

“Could that wound have been made by the dagger that has been produced in court?”

“I think not.”

“Supposing that a man found himself suddenly engaged in a life and death struggle, and he was killed by stabbing a moment or two afterwards, would his features be found after death in a state of extreme placidity and calmness?”

“Under most circumstances, I should say not.”

“Under any circumstances?”

“Well, you see chloroform has been introduced on the present occasion.”

"Here is another photograph, Dr. Wedderburn. It gives us the exact features of the late Sir Rupert at the moment of death. Are you prepared as a medical man to swear that it is possible that this man could have been consciously struggling with an assassin a few moments before his features assumed this placid appearance?"

"The question is a difficult one no doubt. Chloroform might under certain circumstances calm completely the expressions of agony and terror."

"But do you seriously mean to tell me that you can conceive an assassin after a severe struggle patiently calming his victim, and laboriously placing him back in the bed, from which no doubt he had sprung; patiently arranging the bed clothes, and composing his victim's limbs, before he gave him the fatal stab?"

"There are no doubt great difficulties about the case —"

"That means that you cannot swear that the theory of the prosecution is a plausible one?"

"Well —"

"I understand you. The theory is not a plausible one," said Mr. Frost with ready abruptness, and he then sat down.

Sir James Pollockshaw, here rose to re-examine this witness.

"Have you directed your attention much to the effects of chloroform as an anesthetic?"

"Not specially."

"You know that certain painful surgical operations can be performed by its aid, without the patient feeling any pain?"

"Just so."

"A fatal stab with a sharp instrument might then be given without the countenance of the victim betraying any agony?"

"Possibly. I have not sufficiently studied the subject."

"But if the pain of a leg being cut off can be nullified, I suppose the sense of terror at being murdered can also be nullified?"

"It would possibly be a mere question of time, but time here appears the main difficulty. Could a man with his blood heated in a struggle have waited until his victim's countenance grew calm and quiescent?"

"Your first impression was that the wound was lozenge shaped, I think?"

"It was."

"Since seeing this photograph your impression appears to be that it might have been caused by a fluted instrument?" This question was put with a contemptuous carelessness, as if nothing but the exigencies of routine would justify a government law officer in wasting the time of the jury on such trivial details.

"I now think that the wound was caused by a fluted instrument."

"I observe that you are careful to use the word 'think.' I infer from that, that you consider that it is not a matter of complete certainty."

"Well, the flesh so closes round the lip of a wound that absolute certainty about the shape of that wound is scarcely possible."

"Oh, the flesh so closes round the lip of a wound, does it, that it renders absolute certainty impossible?"

This last speech was pronounced with the meekness of a student in the presence of a very learned professor.

In the examination of Dr. Blunt, the same questions were discussed, and the doctor repeated what he had said at the inquest, that chloroform in the early stages of its administration makes a patient noisy and violent.

A bootmaker was now called who gave the exact length of Sir Frank's foot. It coincided completely with the longer snow impression. Lady Dubnock was called, and it was proved that she had been placed next door to the room of Sir Rupert by Sir Frank against her will. Captain Cordingly deposed that he heard a particular noise; and no other noise although he lay awake some considerable time. Much of this was rather dull to listen to, but a livelier interest was shortly to be evoked.

"Call Jacob Chivery."

A flutter ran through all the crowded court as this name was announced; and people stood on tiptoe to catch a glimpse of the famous detective. In the present case had he not achieved almost as much notoriety as the accused himself? Soon Mr. Chivery walked in, and he appeared quite as collected as usual.

The examination in chief was conducted by the Attorney-General in person, and the various strong points of the detective's evidence were brought out with much elaboration. With these the reader is already familiar. It was felt that the crucial point would be the snow impressions. Copies of these taken in plaster were shown to the jury, and those taken by Chivery of the snow marks near the stile were very carefully examined. On this occasion the detective fastened the reversed bootsoles on his own feet, and a model of the stile being brought into court he stepped up and down. All this was watched with the most intense interest. It exercised a powerful influence on the jury.

"I have done with you," said the Attorney-General at length, and then there was a pause which continued so long, that people began to doubt whether the defence would dare to cross-examine this witness.

"Stay, Mr. Chivery," said Mr. Frost at length sleepily, as if recovering from a dose. "How long have you been in the detective force?"

"Three years."

"You appear to have acquired unusual sagacity, unusual experience, unusual dexterity, for one who has only been three years in the force."

"Very glad to hear you say so, sir."

"I suppose study as well as experience is necessary to produce such results?"

"Study, sir?"

"Books and reading."

"I don't believe much in books."

"Don't you, Mr. Chivery ! Do you ever read French novels ?"

"Sometimes."

"I thought so, especially when I heard of that brilliant attempt of yours to detect a criminal by what is called the instantaneous process in photography."

"I don't think it has been said, sir, that that idea originated with me."

"Hasn't it, Mr. Chivery," retorted Mr. Frost in a drawling voice as he slowly turned over some papers in his hands. "I find you are right, it has not been so stated. Now tell us, did not that brilliant idea originate with you ?"

"Well, yes, I suggested the proceeding."

"Ha, ha ! you see that I have judged your character aright. You have surprising sagacity, much experience, and also a very very strong imagination."

"Do you think so, sir ?"

"I am certain of it. To conceive so powerful a dramatic situation. Murdered man ! Coffin ! Photographic Artist ! Detective in disguise ! Did you ever read of anything of the sort, say in the memoirs of Fouché or Cartouche ?"

"Never. I did not know even that either had heard of photography —"

"You are right—I stand corrected, and what I was going to lead up to was this. Imagination, Mr. Chivery, is a priceless gift, but also it is a very dangerous one."

"Yes, sir."

"See into what queer corners it has led a man of even your astuteness. Your brilliant coup was after all not a very great success ?"

"When a crime is well concealed, sir, the proceedings of the police must be tentative at first."

"You expected, if I understand your scheme aright, that you would surprise upon the countenance of Sir Frank here, agitation, horror, conscious guilt ?"

"We hoped to get a hint or two from some of the household."

"And nothing came of your acute stratagem ?"

"Not in the direction we expected."

"Sir Frank ?"

"Yes."

"Did you make any noticeable discoveries elsewhere ?"

"The countenance of one of the members of the household puzzled us for some time —"

"Who was that ?"

"Miss Artus."

"Is that the Henriette Artus whose name I see upon the list of the Crown witnesses ?"

"Yes."

"Have you her photograph taken at the time ?"

"Here it is."

"Ha ! there it is. The jury must see it. I want also to see the photograph that was taken of the prisoner at the bar —"

"Here it is, sir."

"Ha! this is also very remarkable. Confess, did not this somewhat shake your belief in your foregone conclusions?"

"I had other facts to go on."

"The business of the bootsoles. Excuse me for forgetting that. A man with a short foot makes one long tread in the snow on a dark night, and you would hang a man on the strength of that remarkable occurrence."

"That is one way of putting it, sir."

"What is the exact length of these snow foot-marks, the generality of them?"

"Nine and a half inches."

"What is the length of the exceptional one?"

"Ten and three quarters."

"Did you ever walk about in snow at night?"

"Frequently, sir."

"Did you ever measure the impressions of your feet, and see if the small difference of one and one quarter inch sometimes existed between some of them?"

"No."

"Then as to this stepping up and stepping down business would you be astonished to learn that a man will be produced by the defence who will repeat the same operation that you have repeated, with his feet sloping in quite different directions?"

"Perhaps so, sir, but we must bear in mind that the murderer had no time for rehearsal, the stile was a surprise to him."

"I see you stick to your foregone conclusions, Mr. Chivery. When once a theory is established in your mind nothing can shake it —"

"It strikes me, my lord," here broke in the Attorney-General, "that a little too much time is being taken up upon the opinions and theories of this witness. Would it not be better to stick to facts?"

"I protest against the interruption of my learned friend," said Mr. Frost readily. "The whole case of the prosecution is based upon the theories and opinions of this witness. He has been extolled to us as a being of almost superhuman sagacity, and the jury have been cunningly led to look upon him as a sort of police pope, an infallible expositor. Under these circumstances the defence has at least a right to find out what these opinions and theories really are. What is your opinion about the dagger and the wound, Mr. Chivery, we rather want an infallible opinion about that?"

"I think, sir, that a mistake has been made about the exact instrument with which the crime has been committed."

"Ah, that is satisfactory. You yourself photographed the wound, I believe?"

"I did."

"That is still more satisfactory. And now about the mode in which the crime was committed. We also want an infallible explanation of that."

"Ah, there, sir, my infallibility is at fault," said the detective dryly.

"Indeed! I suppose it seems as odd to you as it does to me that a man who has just engaged in a death struggle so violent that he has bruised the arms of his assailant, should in the course of a few seconds appear as composed and calm as we see him here."

"I say, sir, that there are conflicting facts which it is difficult to harmonise into one consistent whole. But most of these difficulties would exist if any other accused person were being tried, and we may be certain of one thing, Sir Rupert was murdered somehow."

"At present, Mr. Chivery, only one accused person, is being tried; let us stick to him. What are the chief conflicting facts to which you have made allusion?"

"Well, sir, there are several; thus the fact of the bottle of chloroform being upset caused one constable to come to the conclusion that the murder was not premeditated, but became a necessity on account of Sir Rupert waking up. Then the fact that he did not cry out whilst engaged in a death struggle is strange. It is also very remarkable that a murderer, after a severe struggle, should wait patiently to allow the sedative to completely calm and compose the features of his victim before he dealt the death-blow."

"Do you think that you could hold a man down with a gag to his mouth, prevent him from crying out, and chloroform him if he had a strong grip of your right arm?"

"It would perhaps be difficult," said the detective.

"Mr. Chivery, you are fond of practical illustrations, and with your consent and that of the Court, I will give you a chance of once more showing your cleverness. You are strong and singularly muscular, and I propose to produce a weakly young man. He must grip your arm at the spot where Sir Frank's arm was gripped, and then with your chloroformed gag on his mouth, you shall try and put him to sleep. After this effort you will be better able to judge whether the difficulties of such a proceeding are imaginary or real."

And in point of fact a young man was actually produced, and the experiment was tried twice. In both cases the young man was able to bawl out lustily. The wrestling was watched by the spectators with breathless interest.

This concluded the first day's proceedings; and the detective in the evening met Dr. Ives at his apartments in the Crown Hotel at Godminster.

"The Attorney-General said nothing about Barringer and the confederacy between him and Sir Frank?"

"No."

"He knows all about it?"

"Yes, but it was decided that unless we could satisfactorily prove it, it would do us more harm than good. If the jury were persuaded that part of the case against Sir Frank was based upon vague surmise, they would run the risk of thinking that the rest of it was so based."

"Why did the Attorney-General open up the question of your photographing the prisoner?"

"To forestall the other side."

"Why does he stick to the bleeding dagger now that he knows that the crime was not effected with that particular instrument?"

"A mistake. Even Attorney-Generals can make mistakes —."

"Won't the other side expose it?"

"They ought to, but it is a point that can be easily obfuscated with much scientific evidence, and an actual bloody dagger was too impressive a piece of evidence to be thrown away."

"She's to come up to-morrow morning, is she not?"

"Yes, the first thing. The Attorney-General goes in for show and sensation, and thinks that her appearance will act on the feelings of the jury."

"There's an odd thing about it," said the Doctor, "she insists on going."

"Does she?—tell me about it!"

"Yes, she tells me that she will never forgive me if I don't give her strength to go through with it —."

"Odd."

"'I wanted to die, Doctor,' these were her words, 'and now I want to live.'"

CHAPTER XV.

A Startling Disclosure.

SIR JAMES POLLOCKSHAW, Her Majesty's Attorney-General, a reputed judge of "sensation," had not miscalculated the effects likely to be produced by the introduction into a court of justice of a young invalid lady of the pattern of Miss Henriette Artus. The fact that she would probably be called that day as a witness had got noised abroad somehow, and people went so early to secure places that the Court was choke-full at least two hours before the proceedings commenced. Also a large crowd waited outside the building in the hopes of catching a glimpse of the young lady, the prisoner, and the other celebrities. When her name was called the excitement was already considerable.

She was brought in in a sort of litter or bed, accompanied by Lady Dubnock; and the craning spectators were able to detect the milky and worn face of a young girl with singularly beautiful eyes. She was propped up with pillows, and covered with shawls, and to the eyes of strangers she looked very very ill. Dr. Ives, however, thought her looking much better than she had been of late. A singular expression of calmness and resolution upon her countenance contrasted with its sickly hue. Upon her breast a silver cross of strange pattern was observed.

After she had been sworn in, the Attorney-General made a few remarks to the Court.

"My lord, we do not wish to fatigue this witness, as it will be perceived that she is not in a condition to bear much fatigue at present. We do not, of course, want to control the cross-examina-

tion of the defence ; but if that should prove extensive, perhaps the witness could be cross-examined upon another occasion."

"Your lordship may be sure," retorted Mr. Frost, Q.C., "that we on our side will show the unfortunate young lady every consideration."

The following questions were then put to Miss Henriette Artus by the Attorney-General :—

"I believe, Miss Artus, that you were once engaged to be married to the prisoner at the bar?"

"I was," said the young lady, in a voice weak but clear.

"The engagement was, I believe, broken off?"

"Yes."

"I am afraid I must ask you why?"

"My father advised me to break it off."

"Excuse the question, did you love Sir Frank?"

"No."

"May I ask why you became engaged to him?"

"Because my father wished it."

"Has the prisoner since made any efforts to renew that engagement?"

"Two."

"You refused him on each occasion?"

"I did."

"Can you tell us why your father wished you to break off your engagement with him?"

"I think I would rather not say."

"Excuse me, I fear you must do so."

"He had heard something against Sir Frank. I never knew what."

"At the moment of his murder you were engaged to the late Sir Rupert, I believe?"

"I was."

"Thank you. That will do!" and the Attorney-General sat down. Mr. Frost then got up with a letter in his hand.

"My lord, I wish to put in a letter, and to ask this witness if it is in her handwriting."

The letter being shown to Miss Artus, she pronounced that it was.

"My lord, I will read the letter. It is addressed to me."

Sir,—I know nothing about judicial proceedings, but I see your name mentioned as the defender of Sir Frank Kingsbury. I have a statement to make, and in case I am too unwell to attend, I hope no decision will be come to until that statement is made known.—Yours truly,

HENRIETTE ARTUS.

T. Frost, Esq.

"And now, Miss Artus," pursued Mr. Frost, "will you kindly tell what you have got to say?"

"I wish to state," said the young lady, in a voice more distinct and more strong than she had yet employed, "that on the night of the murder I saw some one whose name has not yet been mixed up

with the case, in the verandah that runs past Sir Rupert's bedroom."

"Who was it?"

"My brother, Maximilian Artus."

"You have not mentioned this to any one before?"

"No."

"Why?"

"I thought that it might get him into trouble."

"And now from a sense of duty you have made the circumstance known?"

"Yes."

"That is very meritorious of you, Miss Artus. You are quite certain you saw him?"

"Quite. I spoke to him at the window," she answered, this time feebly and wearily.

"What did he say?"

"He wanted money to take him back to America. I gave him about fifty pounds in money. I had tried to help him once or twice before, but he gambled the money away."

At this moment Dr. Ives whispered something to the Attorney-General, who immediately rose up.

"My lord, an eminent medical gentleman, who has kindly consented to accompany this young lady into Court to watch her from a professional point of view, tells me that the inquiry cannot with safety be prolonged just now. I suggest that he should be sworn in and examined."

"My lord," said Mr. Frost in his turn, "the defence is quite as anxious as the prosecution that this young lady should do nothing to prejudice her health. We should be very glad indeed to see this medical gentleman at once sworn in, and the lady if necessary at once released."

Doctor Ives having been sworn in, in answer to the Attorney-General, declared that Miss Artus could not with safety give any more evidence that day, and by the Judge's orders she was at once removed from the Court. Dr. Ives was about to follow her, when Mr. Frost, who had been speaking a few earnest words with our old friend, Captain Cordingly, suddenly rose up.

"Stay, Dr. Ives. I have just learned that you were intimately acquainted with Maximilian Artus, the brother of that young lady."

"I was."

"Positively, Doctor, you come down to us from the clouds—tell us everything. When did you first know him?"

"At Rome."

"What sort of young man was he? We are all dying to learn something about him."

"He was impetuous, plucky, generous, warm-hearted—quite incapable, I should say, of any dastardly deeds of violence."

"Stay, Doctor, you are here as a witness, not a juryman. Can you tell us where he is at present?" "No."

"Have you any idea?"

"They say he is in America."

"You have not seen much of him lately?"

"No."

"Has he any reason to what they call keep out of the way?"

"Well, he killed a man in a duel at Rome."

"Who was that?"

"Prince Presto, an Italian nobleman."

"How is that a reason? Folks don't think much of duels at Rome."

"The Prince was of the ecclesiastical party who have great influence in Rome."

"Still that does not account for his keeping out of the way in England. He is an American citizen, I believe?"

"Yes."

"Well, America has probably as much interest at Rome as the Prince's friends. Have you told us everything?"

"The Prince and his second spread a lying report that the pistol of Maximilian Artus had gone off a few seconds before that of his adversary."

"Indeed—you mean they accused him of foul play?"

"Yes."

"And it is the extradition treaty that prevents him from showing himself openly in England?"

"I have lost sight of him, and cannot answer you. I advised him to go boldly to Rome and confront his accusers. I was present at the duel."

"Then you, of course, know all about it. Did he fire before his antagonist?"

"No; it was just the reverse. The Prince fired several seconds before he did."

"You are prepared to swear that?"

"No; unfortunately, I was convinced at the time that the poor young boy was about to be sacrificed to the machinations of a professional duellist and gambler, and I had not the courage to look on, and so I shut my eyes."

"That was unfortunate! What makes you think that he was innocent?"

"Lord Robin Hood, the other English witness, swears that the Prince fired first."

"But the Italian second and the Prince gave a different testimony if I understand you aright."

"The Prince had every reason to declare that the foul play—for foul play there undoubtedly was—was on the side of his antagonist."

"What time elapsed between his wound and his death?"

"Five days."

"Did he make a death-bed deposition?"

"Something of the sort, I believe. His death was sudden at last."

"Did he adhere to his story all through his illness?"

"Yes."

"Who attended him?"

"I did."

"What was the name of the Italian second?"

"Count Cavalcanti."

"What motive could he have had to swear an untruth?"

"What motive could Lord Robin Hood, a member of the English aristocracy, have to swear an untruth?"

"Permit me to remark, Doctor," said Mr. Frost, with much sweetness, "that that is a question and not an answer. I want an answer to the following question: What cause could Count Cavalcanti have had to swear an untruth?"

"I am convinced that he was a confederate of Prince Presto. They were cardsharps and duellists!"

"Have you anything besides vague surmise to go upon?"

"I have my wits about me, and I draw conclusions——"

"Only vague surmise, in fact. Where is Lord Robin Hood?"

"In Valparaiso. If he were here, he would exonerate Maximilian Artus."

"Good Heavens! Doctor, do you expect us to wait all that time? Recollect it is Sir Frank Kingsbury that we are here to exonerate."

"I don't deny that."

"And now tell us, Doctor, the cause of the duel?"

"It is a long story——"

"But a most interesting one apparently; and so we are all patience, and have plenty of time before us."

"The first time I met Maximilian Artus, I found him bleeding from a stiletto wound, and almost insensible. It was in Rome, upon a dark night, but by the light of the stars——"

"Upon my word, Doctor, your story reads like a page of an old romance. Rome—a desperate wound—the pale light of stars."

"I had him conveyed to his home, and I tended him professionally. For many days his life was in danger——"

"Pardon an interruption, Doctor; had this anything to do with his quarrel with Prince Presto?"

"Yes; he was gambling at the Prince's house that night, and was hounded with some narcotic. His impression was that he had been cheated at cards, and had quarrelled with somebody and struck him——"

"Ah! I forget, you said he was impetuous and warm-hearted. Apparently, you were right."

"His impression was that this was the Prince——"

"A moment! Mr. Artus seems to have confessed to—first, high play; secondly, drink, with or without hocus; thirdly, a violent assault. By his own admission, his story begins very well."

"These suspicions created bad blood between him and the Prince, and the young American, unfortunately, let his tongue wag——"

"Did he accuse the Prince of attempting to murder him?"

"He imparted his suspicions to his friends, and refused to play any more with the Prince. The latter demanded an explanation——"

"Well, Doctor, when a man is accused of cardsharping, assassination, and houcussing drink, such a proceeding on his part is quite conceivable."

"We advised young Max to refuse this explanation."

"You astonish me!—on what grounds?"

"We wanted to avoid a duel. When a young man is mixed up with cardsharppers and bad company, it seems to me good advice that he should have nothing more to do with them."

"Yes; but don't you see, that all goes upon the assumption that Prince Presto was a cardsharper, of which fact, I think I heard you say, there is no evidence."

"He, young Artus, was asked to gamble once more in a house where he thought he had been cheated and stabbed. I think he was entitled to refuse without giving any reason for his refusal."

"But I thought you told me just now that he let his tongue wag?"

"Certainly I said so—but——"

"A moment. And you led us to infer that, when his tongue began to wag, it wagged in the direction of these unfortunate complications?"

"Yes, he talked about these things."

"Then it seems to me that the real grievance of the Prince was not so much the young American's silence as his loquacity. Did the two ever come into collision?"

"I was going to tell you there was a Polo match——"

"Good Heavens! Doctor, I hope they did not come into collision there?"

"They did, literally."

"With what results?"

"The Prince was upset, and he went about saying everywhere that Max rode at him on purpose——"

"His tongue was also a wagge——"

"And, unfortunately, an idea entered his mind that Maximilian Artus was afraid of him, and the Prince began to make disparaging and insulting remarks out loud in his presence. The American bore them with much temper for a time, but at last matters came to a crisis, and he kicked the Prince down a flight of stairs."

"Kicked him down a flight of stairs! Upon my word, Doctor, you've proved that your friend was impetuous; but you've not quite made it so clear that he was incapable of deeds of violence."

"What I said was——"

"Never mind abstract questions just now. Kicks!—blows!—pony charges!—pistol discharges! Some day you shall give me your funny conception of a man that really *is* capable of deeds of violence."

The prosecution had many other witnesses to call. The matter of the bank-note was gone into at great length, and the process of prov-

ing the handwriting to be the handwriting of Sir Frank was satisfactorily accomplished.

And then the Attorney-General brought seven very well known medical men to support Dr. Blunt in his scientific opinions about the effects of chloroform. All deposed that it was a very treacherous confederate in a murder. In the preliminary stages of its action, it almost always rendered a patient violent or noisy. The astute Sir James Pollockshaw thought that he saw symptoms that the defence was going to adopt the theory, that Sir Rupert was chloroformed in his sleep, and then put to death without ever being allowed again to wake up.

CHAPTER XVI.

The Counsel for the Prisoner.

MR. FROST now opened the case of the defence, and addressed the Court as follows :—

“When I listened to the opening address of my learned brother, and noticed his singularly lucid and exhaustive exposition of the case, it struck me that there was one remarkable hiatus in it. Cause and effect, aggression and defence, seemed entirely incommensurate. The diabolical and subtle preparations of the criminal seemed out of all harmony with his provision to screen his crime from his fellow-men. We were called upon to conceive a being wicked beyond all previous flights of man’s imagination—bold, subtle, resolute beyond all previous experience ; and yet this far-seeing schemer had left his defending counsel absolutely without a brief. This is a fact, my lord and gentlemen of the jury. When the prisoner’s solicitor entrusted the case to me, he was obliged to confess that it was no case at all. The prisoner had stated that he knew no more about the business than we did. All that he could suggest was that we should watch the proceedings of the prosecution, and sift the circumstantial evidence upon which it was based to the best of our professional ability. Here was a man who had made the stratagems of criminals his professional study and science, forgetting the simple rudiments of the trade. Brick by brick he had elaborated a huge fabric of crime with patient forethought and startling skill, and yet this consummate architect had forgotten altogether the usual modes of egress of a domicile ; and when a door of escape was accidentally presented to him, he stupidly closed that up also. Were such glaring contrasts of character and conduct conceivable. Could Mephistopheles suffer from softening of the brain ?

“I am aware, my lord and gentlemen of the jury, that forces exist in the world of very paradoxical and powerful character.” Mr. Frost here saw a splendid opportunity of retaliation on the Attorney-General for his acerbities in a recent case, and could not restrain himself from hurling the rich and fat Mrs. Gumble at his old enemy even at this early stage. He pursued :—

"Such a force is the power of love. Persons of very high ideal and imaginative gifts of mind are ready to account for everything with this. 'It is the parent of many braveries and many diabolical crimes,' said the Attorney-General, and when he spoke the words I thought he was reciting some original poetry. Gentlemen of the jury, it may be the parent of this and of that, but we are dealing with a very horrible fratricide. To the highly gifted and sentimental mind of the Crown prosecutor it may seem perfectly natural that a gentleman who has been refused by a young lady should forthwith assassinate his brother. It may seem quite a matter of course that a man who has been jilted should elaborate, and I may say quite artistically, arrange the limbs and countenance of his rival before a deed of slaughter. Sentimental gentlemen, whose flowerets of affection have been trampled on, are no doubt capable of much, but I think that sentiment has been pressed too far in this business, and we will, if you please, descend from ether to earth. A man of rank and family is accused of a very hellish atrocity. Two days ago I had no defence to make for him; and yet this morning I shall be able to sweep away every one of the allegations without trespassing very far on your valuable time.

"The case of the prosecution, if I judge it aright, rests on five main facts. 1. A dagger, bloody, belonging to the prisoner was found between his and the victim's chamber. 2. A pair of trousers belonging to the prisoner has a spot of blood upon them. 3. The coat and waistcoat of the same suit are missing. 4. A glass of water (bloody) was thrown between the prisoner's window and that of the murdered man. 5. A banknote bloody and the property of the deceased was found with an address in the alleged handwriting of the prisoner. The Attorney-General very wisely, I think, has cautioned you all not to be led away into confusing the real facts of the crime with certain appearances left studiously to throw the course of justice on a wrong scent. The only pity is that he has found precept more easy than practice. I will show you that in every case he has himself mistaken the fact for the appearance, and the appearance for the fact.

"Let us begin with the dagger. Did it not seem to you utterly inconceivable that a clever chief constable of a county who had planned a daring crime should leave a dagger, his own dagger, covered with blood, between his own door and that of his victim? He had only four steps to make between the doors, and if the weapon had fallen he must have heard it. If it had been the real instrument of the assassination, and he knew that it was in the hands of the groom Dawkins, is it conceivable that he should not have purchased his silence at any price. On the hypothesis, however, that Maximilian Artus is the murderer, see how everything is changed. The dagger was placed there to make people believe that Sir Frank was the murderer. It is true that there is this difficulty about the matter that we have since discovered that the crime was not really effected with this particular weapon at all. But that only strengthens my view of the case. If Sir Frank committed the

murder with another weapon, how was this weapon there, and how was it bloody? If the murder was committed on the other hand by Maximilian Artus, the presence of the blood on the dagger, inexplicable on any other hypothesis is easily accounted for. The blood was put upon it to take in outsiders. It was found at the last moment to be too blunt perhaps for the purpose required, and the wounds of the two weapons would probably be so very much alike that the real murderer did not calculate on the science of photography being able to lay bare his clever artifice. The Attorney-General has talked about this as the "damning instrument of the crime still warm with the blood of its victim." This is of course figurative language, and is I dare say intended to convey the fact that the Attorney-General considers the weapon a piece of evidence of paramount importance. I, on the other hand, consider that it conclusively shows that Sir Frank had nothing whatever to do with the murder.

"In the matter of the trousers the same principle was adopted by the murderer, this time much more skilfully. But now that we have the key to his system everything becomes lucid. It struck me from the first, that it was odd that a gentleman who has taken off his dress suit in order to kill some one in the next apartment, should elaborately arrange himself in a trim morning costume, when a dressing gown to be thrown off at the moment of action would suit him much better. Besides that, how could there be any blood stains at all? It seems to me that the baronet was chloroformed and then a sharp instrument was pushed down through the bed-clothes, and the fatal stab administered. This would prevent the blood spurting at all, and the weapon upon being drawn out would also be wiped clean. Perhaps this is why another weapon covered with blood was left as a blind. The leaving the trousers with a small blood spot on them was ingenious, but I think, that if Sir Frank had really found himself in a blood-stained suit at night, he would have made away with the whole of it as the more prudent course. The tumbler of bloody water pitched down near Sir Frank's window is a grosser lure. I think, I have shown that there was no necessity for any blood getting on anything.

"The same applies to the bank note, and its bloody spot. Why should it have a bloody spot on it? Why also should Sir Frank send a banknote to anybody, especially one marked with blood? He knew that the numbers of all of them would be taken and sent abroad far and near. He gave orders to that effect himself. I will place another expert in the witness-box and his testimony will go quite counter to that of Mr. Crambo. He will tell you that the address is written in a handwriting which cleverly imitates that of Sir Frank, but that evidences of the forgery are not wanting. The *p*'s and *t*'s are different from those of Sir Frank. The criminal was less expert here than in some of his other attempts to make Sir Frank appear the guilty party."

The learned Counsel then took up the other points of the evidence

of the prosecution. The forcible entry was really a very simple affair. The deaf lady placed next door had no significance, for a man stabbed whilst under chloroform would die without a sound. The marks on the baronet's arm were of no importance, first because it had been shown that there was no death struggle at all, and if there had been, the victim would have been able to cry out. The keeper of a gymnasium and boxing room in Garrick Street, would come forward and depose that on the 23rd December, Sir Frank came in there and wrestled, and after the wrestling bout his (the gymnast's) arm was marked in a somewhat similar way, and Sir Frank complained of the same thing. The jury must recollect that this was *two days before* the murder, and therefore a fact of the highest importance. The whole affair with Dawkins the groom was a proof either of innocence or absolute insanity. The real secret of the murder was very self-evident. Artus, wild, violent, a gambler, a duellist, hard up and pursued by justice, found himself unable to get money from his sister. In consequence, he carried off the valuables in the room of Sir Frank, having first hounded the baronet with chloroform. He probably did not intend to commit a murder, but the bottle accidentally upsetting, and the baronet showing real or imaginary symptoms of waking up, for guilt and terror play strange freaks with the imagination, an evil inspiration seized upon the young man. He wanted to get back to America at all hazards. Remember that he was a southern trained up amongst the violence of the slave states. Also he was one of the wild soldiers who fought in the rebellion. His bosom friend has proved that he was reckless, violent, hot-headed. Bloodshed and plunder were familiar to him. The commission of the crime probably sobered him a little, and then he thought of masking his exploits at the expense of Sir Frank.

"Gentlemen of the Jury," pursued Mr. Frost, "there is one point more—the celebrated snow impressions, of which so much has been made. It is scarcely necessary to dwell very long on them now; different from those of the clever Mr. Chivery. Which mode of but, as I have so promised, I will produce a man who will step up and down the model of the stile, and make impressions quite stepping up and down is the most scientific I cannot say, and I don't think you will care very much either, when I tell you that a boot-maker will produce a boot made for young Artus, and that it exactly corresponds with the snow impressions."

Two more days were occupied with the examination of witnesses and with the reply of the Attorney-General. The latter was eloquent but violent. Then the Chief-Baron summed up.

The jury acquitted the prisoner.

(To be continued.)

MONTHLY SUMMARY OF CONTEMPORARY SPIRITUAL OPINION.

“THE JOURNAL OF SCIENCE” (LONDON).

The last three numbers of the journal have contained a number of papers interesting to our readers. A very candid and eminently fair review of the claims of Occultism as stated in Mr. Sinnet's last edition of *The Occult World*, is worth careful perusal. The writer sees reason to believe that the Occultists can lay claim to the possession of some secret power which Open Science cannot define. He thinks that the story of the cup and saucer which were said to be created to supply a deficiency at a pic-nic must be, on the whole, accepted as genuine. But he points out that such tricks, so similar to the feats of jugglery, can have little moral effect, and desiderates something better. It is fair, indeed, to recognise that the indiscriminate working of marvels for the convincing of universal scepticism would be impossible; as also that to entrust persons generally with any such power would be to incur a grave risk. But this, he goes on to say, is not the only way in which the existence of a company of men who have overtopped the race in knowledge, power, and wisdom, can be demonstrated. Let them tell the Scientist of a new planet, and state the elements of which it is composed. Let them point out, in some unexplored strata, fossil remains unknown to the Geologist, and name their characteristics. By these, or any such methods, their claims could easily be made good. The reviewer finds, however, “not the smallest trace of anything capable of verification” in Mr. Sinnet's book. (What! not the cup and saucer?) There is stern truth in the complaint. It is mere trifling to rest such claims on such a shadowy basis. —Frank Fernseed writes on “Witchcraft, Insanity, and Crime.” There are some candid statements in the paper which mark the onward movement of educated thought. “Not a few thinkers, men of learning and reputation, admit that incorporeal and ordinarily invisible beings, whether parastatic spirits or the ghosts of defunct men, may affect the living either for good or evil.” Dr. Beard, who is the peg on which the article is hung, is hardly worthy of such notice. —“Bestiarianism” is the somewhat uncomplimentary title invented by the editor for the anti-vivisectionists, against whom he is amazingly bitter. They “do not greatly love this appellation,” he grimly chuckles: and calls them “the most amazing hypo-

crites the world has ever known" (!) which, we take it, is another appellation they will not greatly love, and surely do not deserve.—A very striking paper called "Death not Universal" has been noticed by M.A. (Oxon) in *Light*. It is suggestive in the extreme, but must be read *in extenso*.—The Will o' the Wisp is fully discussed, the text being taken from a contribution of some interest which appeared in *Light* (June 24, 1882).

"LIGHT" (LONDON).

Mr. F. F. Cook has contributed to our contemporary two considerable essays which we are glad to see reprinted, and which deserve attention as contributions to a wider knowledge of some of the deeper mysteries. "The Doctrine of Embodiments" and "Spiritual Methods and States," as these essays were called, have given rise to some interesting correspondence, the Countess of Caithness being especially laudatory in her comments.—Naturally a considerable amount of space is devoted to Miss Wood's séances at the rooms of the Central Association of Spiritualists. Mr. Podmore's criticism provoked various replies, and seems to have excited considerable feeling. There is never wanting the enthusiastic champion of maligned virtue in the person of a persecuted medium. Mr. Blackburn declared in small capitals that Mr. Podmore was "not posted up," and roundly accused him of trying to prove Miss Wood an impostor. This Mr. Podmore had disavowed; though subsequent events show that a perfect "posting up" in the history of Pocha would not have been incompatible with such suggestion. The letters contributed to the discussion, before the Peterboro' exposure rendered it futile, are useful as suggesting methods of investigation, and especially a general dissatisfaction with the prevalent imperfect system of tests. Mrs. S. Heckford and C.C.M. contributed the most important matter to the discussion, and M.A. (Oxon's) "Notes by the Way" enforced and emphasised the position which he was the first to press on public attention, now long ago, viz., that the Cabinet is the hiding-place of fraud, and that most of the scandals that have disgraced Spiritualism have issued from its congenial darkness. A clear view of the medium in good light, which is his condition for satisfactory observation, and which we have always striven to press upon our readers as a *sine quâ non*, is now being generally accepted as the great desideratum. These matters, however, find a place for discussion elsewhere, and we turn to other important matter with which *Light* is amply filled.—"A Token of Death" given to a sceptical person "with, perhaps, a bias against marvellous

manifestations" is none the worse on that account. It is an excellent narrative of a dream warning of death; one out of many cases in which the power of love avails to transcend space, and reach the loved one though separated as far as (in this case) Cambridge is from Madras.—Mr. Douglas Blackburn, editor of the *Brightonian*, records some remarkable thought-reading experiments with Mr. G. A. Smith, a Brighton mesmerist. In no other case does Mr. Smith display such power as when *en rapport* with Mr. Blackburn. Dr. Wyld suggests that the power is due to mediumship, or may be so due. That is extremely probable; as it is also that what is put down to *will* may be due wholly or in part to the intervention of an external spirit.—M.A. (Oxon.) calls attention to the valuable resumé of materialisation evidence published in the *Harbinger of Light*: a very complete and exhaustive document, the compilation of which he suggested, and which he deems conclusive of the separate existence of the form in various cases.—Re-incarnation seems to have a distracting effect on those who write in its defence. C. C. M. has no difficulty in demolishing the *Theosophist*, which had undertaken to explain certain inconsistencies which he pointed out. "After a careful re-reading of the passage in 'Isis,' I am astonished (he says) at the confidence and coolness with which the inconsistency is denied." Those are qualities which a long experience shows to be very characteristic of some occult statements. As an illustration, we direct attention to the confidence and coolness of the "diabolical Dervish" whose "strange powers" are detailed in a translation from *Licht mehr Licht*. The way in which he filled the room with "a gruesome maze of serpents," and then, more appropriately with "a flock of sprightly young geese," by a mere wave of his hand, without moving a muscle of his face, induces us to suggest the Egyptian Hall as a good place for his experiments. Mr. Maskelyne, please note!

"HERALD OF PROGRESS" (NEWCASTLE-ON-TYNE).

The *Herald*, Mr. J. E. Jones tells us, is "officered by trained ghosts." It is not, therefore, to be dealt with on the ordinary lines of criticism, though it appears to need the usual mundane apparatus of a subscription list. A hundred pounds is urgently needed to carry on the *Herald* with vigour. At present there seems to be plenty of erratic vigour displayed. Many of the articles are not concerned with Spiritualism (e.g., "The living and the non-living," and "The new materialism" by Lionel Beale, F.R.S.), but are good thoughts of normal thinkers. In

matter they contrast richly with most trance-orations, and indeed, for the matter of that, with most sermons. This, however, by no means applies to Mr. Barkas's excellent address to the Spiritualists of Newcastle on "Ancient and Modern Evidence of a Future Life for Mankind." It is full of suggestion, and worthy of careful perusal. There is, indeed, throughout this month's numbers a bright variety of matter, and not a little that is instructive and worthy of attention.

"THE MEDIUM" (LONDON).

A curious case of the appearance of a friend at death is recorded in our contemporary, one of the actors in it being Mr. D. D. Home. The account is translated from the *Paris Figaro*. Mr. Home is now staying at Mornex, an obscure village in the Haute-Savoie. He thus records his vision of his friend:—

"Dear Sir,—We left Loèche les Bains last Sunday. Ill and tired I was obliged to remain the night at Geneva, and were only able to reach Mornex next morning, where we are quietly installed in a farm house. On my arrival I sat down to rest, when on raising my eyes to look at the garden, I distinctly saw our friend Delaage. My wife was very much astonished when she heard me say:—

"*'There is Henri Delaage!'*

"As soon as I had spoken, I saw nothing more, and I should believe I had been dreaming if, during the night, we had not been awake by the sound of footsteps, and an injunction to spell the alphabet. This is the sentence it dictated:—

"*'I keep my word, H. D.'*

"Should this prove an illusion I shall feel much surprised, for we had made each other a promise, and I well remember five years ago, when a report of my death had been circulated, that Henry said to everyone he met,—*'What nonsense! If Home were dead, he would have come to tell me so.'*

"I am eagerly expecting the *Figaro*, which will certainly speak of him who has passed from earth-life. Unfortunately my newspapers first go to Loèche, so that the last one I have received is dated the 13th.

"My impatience to receive news of him makes me regret, all the more your not mentioning him in your letter, which, as you see, only reaches me to-day. If the dear old boy is well, do not say anything about what I have told you, for fear of alarming him.—I remain, faithfully yours,

"D. D. HOME.

"Mornex, July 18th, 1882."

This letter, dated 18th July, is manifestly authentic, for the envelope bears the postmarks of 19th and 20th in due course. The story created considerable stir in Paris: and "the letter and envelope were put on view," says the *Figaro*, "in our Salle de Dépêches" where no doubt the curious could verify what seems an authentic case.—Mr. A. J. Smart's "Thoughts on the Philosophy of Physical Mediumship" are as yet unfinished, but are evidently full of matter which we shall hope to recur to when all is complete.—Archdeacon Colley sends (from the *Natal Mercantile Advertiser*, Aug. 1, 1882) an account of the reproduction of an experiment that Prof. Zöllner made more than once with Slade:—viz., the influencing by magnetic passes of the hand the needle of a compass so as to divert it from the north, and fix it at any given point at will. Not only did the needle follow the hand of the operator, but he was able to *will* it "to set itself at various points of the compass indicated," and to obey control in a manner that is extremely remarkable. As an account has been sent to Tyndall and Crookes, we shall probably hear more of the subject.—The account of the exposure of some sham form-manifestations at Peterborough is melancholy reading. The Editor considers that "the local friends were to blame for holding a séance in which such a result was possible." Decidedly. And he neither "blames nor exculpates" the medium.

"THE BANNER OF LIGHT" (BOSTON, U.S.A.).

"The Scientific and Religious Aspects of Spiritualism," by Richard Wainwright; "The Future of Spiritual Civilisation," by Professor J. R. Buchanan; "Is Spiritualism the Finality?" by Mrs. C. L. T. Richmond; "The Spiritualisation of Humanity," by Mr. Henry Kiddle; and the *Universal Light*, by Mrs. Richmond, provide sufficient hortatory reading, and a certain amount of instruction for Spiritualists. The palm must be given to Professor Buchanan, whose essay is full of suggestive thought.—Mr. A. E. Newton occupies much space in confuting an aggressive divine inappropriately named Dr. Funk, who seems to have been running foul of Spiritualism in the *Homiletic Monthly*. The worst of such people is that, having the ear of their public, they can say what they like; and, knowing nothing about what they are writing of, they like to be abusive. It is, perhaps, well to make an example now and then, and this Mr. Newton seems to have done efficiently.—Amongst other articles we note Dr. J. A. Higgins's experiences with Materialisation in 1865. The facts are instructive. A girl of the name of Beck, illiterate, and

unsophisticated, was being developed as a medium, and used to sit at a table, the lower part of which was surrounded by curtains. From this darkened space would be protruded materialised hands and feet. An enquiring young man on one occasion caught hold of one of these naked feet, and "the girl rose at once from the circle, indignantly refusing to sit any more." Yet her own feet were properly shod. How was this? To clear up the matter a circle of ten or twelve was arranged at a large table. The medium was placed between two ladies who watched her feet as they rested on the rung of her chair. Yet a naked foot was protruded at a distance of seven feet from her, and when it was grasped, *and dissolved in the grasp*, the medium "immediately sprang up, and said that her foot had again been caught." The same experiment was repeated, with same result. Is it exactly recorded? It is given on the authority of Dr. Higgins, who was then resident at Staunton, Macoupin County, Illinois, and now resides at Springfield, in the same State. The experience is not singular; hence an inherent presumption in its favour.—The passion for slander is apparently intense and insatiable. It pleased *The Southern Baptist* to circulate a report that Colonel Ingersoll's son had gone mad in consequence of inordinate novel reading. The reply is complete. "Colonel Ingersoll's son did not read novels; he is not mad; Colonel Ingersoll *has no son*." But he has a fine family of daughters, who are as lively and happy as the day is long; a model family, as he is a model father.—Mr. Barr, writing from Leesville, Ohio, records a case of death-compact in which his friend appeared to him at the moment of death.—From the *Truthseeker* the *Banner* quotes a paragraph of approval of the formation of the Society for Psychical Research, "under the auspices" of six gentlemen, only *one* of whom was present when it was founded! Such is history.—The various camp-meetings are in full swing; and that vivacious correspondent "Cephas" has been fêted, as he richly deserved.—"Professor" Baldwin, who has lately appeared in London, has been trying his hand on Dr. Slade, impudently stating that he had discovered a "sixteen-year old boy" under his table, and subsequently a "two hundred pound Simmons." The man is evidently an inordinate "truthteller" with no sort of conception of proportion.—Is it worth while to notice Mr. Hazard in his vapid absurdities about Mr. Wallis? Mr. Wallis did what plain men think an honest act. He saw a mean fraud being perpetrated under the sanctions of an appeal to something very near akin to the holiest instincts of our nature. He spoke out, and thereby he earned the thanks of every

honest man. Yet, such is the perversity of prejudice, we have Mr. Hazard coming forward to call him and *Light*, to which journal he wrote, "women-slanderers." It is this miserable pandering to fraud on the part of men prominently associated with Spiritualism that has blasted the whole movement, and involved us all in one common condemnation. If Mr. Hazard cannot see that the time has fully come for Spiritualists to discountenance all fraud, and all conditions that lend themselves to its perpetration, lest they be themselves righteously accused as accessories, we at least have; and day by day in increasing measure the weight of opinion is on our side. Why should there be two sides about so plain an issue?

"RELIGIO-PHILOSOPHICAL JOURNAL" (CHICAGO, U.S.A.).

The camp-meetings occupy a good deal of space. The editor writes from Lake Pleasant and Onset Bay, and contributes an interesting letter from the former place, where are to be found Professor Buchanan, Cephas B. Lynn, Mrs. Byrnes, Mrs. Abby Burnham, Mrs. Maud Lord, and many other well-known Spiritualists. Hudson Tuttle writes from Cassadaga Camp, where he and Mrs. Tuttle, and Mr Lyman C. Howe, have been entertaining and instructing the people. Then we have notes from Onset Bay and Neshaminy Falls. At the former W. J. Colville, E. S. Wheeler, Mrs. Katie B. Robinson, Mrs. Annie Lord Chamberlain, and Herman Snow are present; and at the latter A. B. French and Captain Brown seem to divide the honours.—One Seaver has been disgusting right-minded people by publishing what he calls "a remarkable and valuable address," purporting to be inspired by one of whom he speaks with coarse and irreverent familiarity, but whom the world reveres as the Christ. To him Dr. G. Bløede administers a sharp rebuke, which will, no doubt, slide off his back, but which may do something to neutralise the harm that such stuff must do. He says, "It is, in my opinion, just this kind of stuff—abundant, alas!—in our literature, that has exposed American Spiritualism to the ridicule and scorn of the world." Too true! Next to the frauds of cheating mediums, or pretenders to mediumship, the flood of sickly drivel, of sentimental platitudes, and irreverent bombast, that has been voided by trance-mediums, has done most to discredit and disgrace Spiritualism. Too often this miserable twaddle is fathered on some great historic character, whose life and deeds are the property of his country, revered and respected by all. On this name sacrilegious hands are laid, and he, whose modest worth, and exact knowledge and speech, made his utterances models of precise

science, or revelations of exact truth, is made to stand sponsor for some drivel that his very soul would have loathed. Seaver's is a fair sample of this sacrilege; and it is well that a glance should now and again be spared from the needful work of purifying the public circle from sham materialisations to this hardly less scandalous imposition.—At present here in England, no less than in the wider field of imposture which America furnishes, the purifying work presses. A large portion of the *Journal* is devoted, directly or indirectly, to it. Bronson Murray writes a vigorous letter, "Let us have peace," to which we cordially subscribe. He points out that Spiritualism is divided into two camps, of which the two great American papers are the respective representatives; that the *Banner*, and its contingent, champion, "all pseudo-mediums, and mediums detected in fraud, their assistants and dupes;" while the *Journal* and its division, when presenting any statement concerning materialised forms of spirits, assure the public (a) that no illusion, or fleshly human bodies, are or shall, with their knowledge or consent, be palmed off upon them, and no fantastic tricks of deception be allowed to be played upon them; (b) that every act at their séances is open and above board, or they do not recommend them for credit; (c) that sceptics and disbelievers are just as welcome as those already convinced; (d) that spirit materialisations must first be known to be pure, and after that they can be peaceable, but honesty before peacefulness: integrity and truthfulness on the part of mediums and audience, before acceptance and conviction. Peace, he points out, can be had as soon as it is understood that there is no longer any attempt to palliate fraud, or to bespatter with abuse those who seek only for simple truth, and will not be parties to any sort of deception. We need not reiterate that this is our position. We will defend from persecution, and support in every way those honest mediums whom ignorance may assail, or spite attack; but we will not join in any attempt to perpetuate conditions that render fraud convenient, or to defend those who have been caught red-handed in imposture.—Space does not permit such detailed reference to the letter signed "Edmund S. Holbrook" as we could desire. The letter criticises Mr. J. S. Farmer's paper on "The Law of Deterioration"—and the critic deals chiefly with the proposal to abolish dark circles. There are, he thinks, other matters which equally call for remedy. The vulgar frivolity of many communications; the ineptitudes put forward as prophecy; the oracularism of folly under the mask of some great names—these he instances as crying aloud for remedy. Yet, what is to be done? All cannot be abandoned, and possibly

out of all, in the end, some truth will be evolved. It is better to wait and learn better methods. This position is something like, though it goes further than that taken up by "C. C. M." in *Light*, and may be defended logically. It is impossible to discuss the matter here, but we see no reason to hope that any public circles can be held under such conditions as now obtain when fraud will not be rampant; nor do we think it the part of wisdom to furnish any such conditions; nor (though neither writer would desire or suggest this) to record and discuss results so obtained, it being practically impossible to say in any given case whether such results are genuine or not. Still less do we think it wise to furnish opportunity for the repetition of scandals such as those which have so discredited Spiritualism, and the latest of which is but of yesterday's occurrence.

"HARBINGER OF LIGHT" (MELBOURNE).

The Victorian Association of Spiritualists commenced a new session of public work with Mr. William Denton as their lecturer. Mr. Denton will suit the tone of mind which seems to pervade our antipodean brethren. They are eminently radical and free in thought.—Mr. Thos. Walker, having (it seems) abandoned his position as a medium, is posing as a materialist, and troubling his former friends by attempts to secularise the Lyceum at Melbourne. He has been very properly put down. From what we saw of Mr. Walker when in this country, we can readily imagine that he thinks himself commissioned to put things in general right. His last attempt, however, is a trifle inconsistent.—Mr. J. J. Morse sends a letter of English news, giving some accounts of the machinery of Spiritualism in England.—From the beginning of March, 1881, there have been received at Mr. George Spriggs's circle some 140 messages from 90 different spirits; of these, 62 have been verified. They were given orally through the medium in the trance state, and full names and addresses were given with the greatest minuteness.—The materialisation circle continues to hold successful sittings with the same medium. The results attained are similar to those which we have already noticed, and the only criticism we can further pass upon them is that, in view of our unfortunate experience here, they read *too well*—almost *too good to be true*.—Mr. Milner Stephens is continuing his beneficent work of healing. It is now claimed that he has cured a case of cancerous tumour in the windpipe, certified as such by a qualified surgeon, who gave the case up as desperate and necessarily fatal. It is stated that when Mr. Stephens took

the matter in hand, the patient was so weak that he could hardly stand, and could not speak above a whisper. The treatment was purely magnetic, without medicine of any kind, and has apparently resulted in a completed cure.—The Rev. Joseph Cook, of Boston, U.S.A., is also troubling our antipodean brethren. He sails under the auspices of some Christian young men, and is calculated to considerably astonish those young men before he has done with them, if we may judge of what he did in India. To judge by some of his reported utterances, he has carried over with him the old wind-bag, filled with the old rhetorical gas of the lowest possible illuminating power.—A. Fraser, dating from Sydney, N.S.W., narrates how a close friend of his, James Forbes, appeared to him at the moment of death, in fulfilment of a compact made between them. Such cases are very numerous.—Various kindly notices of our May number we read with pleasure.

“LIGHT FOR ALL” (SAN FRANCISCO).

Our contemporary reprints from *Light*, Mr. Farmer's paper on the “Law of Deterioration as applied to Spiritual Phenomena,” and endorses his advice with full approval. The following amusing comment on the gullibility which swallows “illusion” wholesale will show the method in which *Light for All* tries the spirits. We welcome another exponent of the true method:—

“COULD A SPIRIT BE BURNED TO DEATH?”

“In the *Banner of Light*, July 30, we find a communication from a correspondent in Washington who signs himself D. L., from which we take the subjoined paragraph. The communication is a description of alleged spirit materialisation, which he had seen. We quote: ‘In a sitting with the medium on the evening of July 2nd, this spirit-lady came from the cabinet, passed me as I sat, went to a bureau on which stood a mirror, lighted a match, and so held it as to allow me to see her face in the glass; then, bringing her face within a foot of mine, gave me a clear and distinct vision of it; then examined by its light a picture standing in the corner of the room, and again approached me. She was covered with illusion, and the match had burned more than half out. Fearing that her illusion would catch fire, I begged her to throw away the match, which she did; and it died out as it fell upon the carpet.’ After carefully reading the above we are really at a loss to determine what D. L. meant by asking

her to throw away the burning match for fear the illusion would catch fire. If it was a spirit, and the illusion was spirit illusion, could it catch fire? And if it did catch fire, would the poor spirit be in danger of being burned to death? But perhaps the spirit was one of the patent ones that would have been in danger of its first and only death, and for that reason it was deemed best by the manager not to destroy the illusion. There is but one conclusion to come to in regard to all such séances, and that is, there is too much illusion for any one to have a doubt of the genuineness of the manifestation in its material guise; but there is no room for doubt when common sense is used in analysing such stories, as to the impossibility of the spirit being injured by the illusion taking fire; *it would be the final test of its genuineness*. We are now ready for some accounts from some of our 'esteemed correspondents,' of spirits and spirit clothing catching fire and burning up."

"THE THEOSOPHIST" (BOMBAY).

Our Indian contemporary enters next month on its fourth year of publication. It grows and flourishes, and claims with some pride that it now "goes to every nook and corner of India." We wish it continued success.—Its contents are, as usual, mystical and of speculative interest rather than of practical utility. We have a paper written in 1811 on "Sufism or Mahomedan Mysticism."—Dr. Wilder continues his translation of Iamblichus. Mr. Frink wonders "Why do birds fly, and fishes swim?" (Why not? "It is their nature to.")—"The Harmonics of Smell" reads oddly in its present company. It is an account of some speculations of Professor Ramsay, of University College, Bristol. The Oriental Adept, it seems, knew all about it long before the Professor.—But perhaps the more important papers are a review of Roustaing's "Four Gospels;" an attempted reply to C. C. M., who pointed out in *Light* some inconsistency between *Isis* and *The Theosophist* on "Reincarnation," and a paper by Madame de Steiger on "Spiritual Selfishness."—From a Paramahansa (the highest Yogi-Sannyasis, to whom, it is said with much fitness, "no rules of action can be assigned") we learn that amongst other things "Theosophy is that branch of Masonry which shows the universe in an egg." It is also "that part of gardening which teaches us how to rear trees out of charcoal," and also, mayhap, to extract moonbeams from cucumbers.

NOTES AND COMMENTS.

TO CORRESPONDENTS.

The pressure on our space this month has compelled us to print an extra sheet of 16 pp. Notwithstanding this, however, we have been obliged, very reluctantly, to defer the publication of one or two important articles; amongst these are papers by Mrs. Penny and Miss F. J. Theobald, also a notice of Miss Chandos Leigh Hunt's work on Organic Mesmerism, &c., &c. These will in all probability appear next month.

NEW BOOKS AND NEW EDITIONS.

A reference to the advertisement pages will show that the Psychological Press Association have three books in hand for issue during the current month—viz., "Ghostly Visitors," on October 1; "Psychography," on October 10; and "Hints on Mesmerism" towards the end of the month. As announced, the subscription lists for the cheap edition of "Psychography" were closed early in September. One or two orders, however, have since come in, and it has been determined to print another edition if a sufficient number of copies are ordered to warrant it. Orders for all the above can be forwarded at once.

THE SILVER WEDDING OF HUDSON AND EMMA TUTTLE.

On the 4th of October, almost as soon as this number is in the hands of readers, two of the most zealous and consistent workers in the cause of Spiritualism—Hudson and Emma Tuttle—will celebrate the 25th anniversary of their marriage. A silver wedding marks a milestone some considerable way on in the journey of earth-life, and they who have travelled so far together in love and harmony may at least point to that quarter of a century as evidence that they made no blunder in the step they took at its commencement. Hudson Tuttle is a native of the place where he now lives; and his neighbours, his own people, claim him as their own. They will rejoice with him on his fête-day, and there are not a few friends scattered here and there over the world whose good wishes will mingle with the audible congratulations of his neighbours, and who will wish that for once the freedom of the emancipated spirit from the trammels of time and space might be theirs, so that they could speak what, as it now is with them, they can only think—hearty good wishes. In these I am sure all readers of the *Psychological Review* will join.

DARK AND CABINET SEANCES FOR "FORM MANIFESTATIONS."

It is with the deepest feelings of regret that I have to touch upon what is now a matter of history, viz., the alleged "exposure" of Miss Wood, at Peterborough, though it is no part of my purpose to

allude to it further than is necessary to explain subsequent events. The details are too well known to require repetition, and the whole correspondence may be found in recent numbers of *Light*. Little, however, did I think that the crisis I spoke of last month was so near at hand, when I said that the time was coming upon us when Spiritualists, for the sake of their own honour and that of the cause, would have to call things by very plain names, and when drastic measures would have to be taken to redeem the credit of the movement. That time *has* come, and steps have, I am truly glad to say, been initiated to stem the tide of fraud which seemed only too likely to crush public Spiritualism. With what has been we have now little to do; the past may well be left to bury its own dead, and what concerns us now is the future. It is not a question whether this or that medium has fraudulently simulated the phenomena, but rather whether we can so improve our methods and conditions of investigation as at once to render trickery impossible, and to present the phenomena in such a way as to commend them to the attention of the public.

Feeling the time was ripe for action, and believing that only by such a means could a revival of interest be brought about, and public confidence in the movement be restored, I very gladly joined Mr. Dawson Rogers, the Editor of *Light*, in drawing up a circular letter (see page 353), stating our views on the matter, and inviting an expression of opinion thereon. This was sent to upwards of one hundred representative Spiritualists, and in less than three days we received between sixty and seventy replies, which, with rare exceptions, were unanimously in favour of the objects stated in the letter. These will be found appended, together with those which were unfavourable, which, for obvious reasons, I have given *in extenso*. On Tuesday the 26th September, the matter was also brought before the Council of the Central Association of Spiritualists, when the following resolution was unanimously adopted:—

“That this Council, having had before them the circular recently issued by the editors of *Light* and the *Psychological Review*, resolves to appoint a committee to consider the question of the most satisfactory conditions to be observed at physical sésances, with the view of eliminating all chances of fraud, whilst affording the best opportunities for the production of phenomena; that the committee consist of the following members:—Mr. F. Podmore, Mr. M. Theobald, Mr. D. Fitzgerald, Mr. J. J. Morse, Mr. John S. Farmer, and Mr. E. Dawson Rogers; and that the committee be empowered to invite the co-operation of any other Spiritualist, whether a member of this association or not.”

I do not know that I have more to add at present, as my own views are pretty well known to the readers of the *Psychological Review*. Suffice it to say, that I know of no question upon which Spiritualists have been invited as a body to express an opinion where

such an almost unanimous verdict has been given ; and this seems to me to augur well for future usefulness and progress. Six or seven years ago, my esteemed friend and co-worker, "M. A. (Oxon)," first drew attention to the necessity for the purification of circles and conditions, and warned Spiritualists of the evils which would surely ensue if the use of cabinets for the seclusion of mediums were persisted in. That he has proved only too true a prophet, experience has shown, and it now rests with ourselves whether, having awoke to the necessities of the case, we profit by the lessons of the past. There is no fear, however, but that the special committee which has been formed to consider the subject, will deal with it in a manner that will be productive of beneficial results to the cause at large. With these few words, I leave the correspondence to speak for itself, merely adding that a few names were inadvertently omitted from the circular in the hurry of despatch. The committee, however, will be glad to receive the views of any Spiritualist who has not already expressed them.

JOHN S. FARMER.

4 NEW BRIDGE STREET, LUDGATE CIRCUS, LONDON, E.C.
16th September, 1882.

In view of recent events it seems to us that the time has now arrived when it is incumbent upon all who have the welfare of Spiritualism at heart, to consider carefully and thoughtfully the present state of affairs. That during the past few years the movement has suffered, and the facts of Spiritualism have been damaged and discredited in the eyes of investigators and the public generally, through the exposures, real or alleged, arising out of circles for "form manifestations" with professional mediums, to which the public have been admitted, no one acquainted with the true circumstances of the case will, we think, venture to deny. The reason of this is not far to seek, and a careful study of the question has led us to the conclusion that the conditions peculiar to such circles are mainly responsible for these deplorable results. We therefore suggest that, in the interests of all concerned, and having regard to the position of the movement before the public, it is desirable that definite action should be taken in the matter.

The question is a grave one and undoubtedly requires a wise discretion in dealing with it. To this end we solicit the advice of those who are well known as tried and experienced Spiritualists.

It is proposed that a carefully worded statement shall be drawn up and sent out to Societies and individual Spiritualists all over the country, earnestly inviting all concerned to united public action, such action to have special reference to a re-consideration of the methods of investigation usually adopted.

Seeing that experience is showing the only really satisfactory conditions to be (1) the medium in full view, and (2) a sufficiency of light for careful observation, we think such a statement might contain a caution against the evil results of dark and cabinet sittings

with professional mediums as at present conducted, and also against admitting the public to dark circles of any kind. It might, moreover, draw attention to the fact that in the seclusion of the medium, and in the absence of sufficient light for careful observation, a premium is set upon fraud; that these conditions seem to harbour and invite deception, buffoonery, and delusion; that by their adoption we expose mediums to temptations to which we have no right to subject them; besides, in great probability, sapping their health and exposing them to unknown perils. It should also, we think, point out the want of confidence which these methods induce between medium and sitters.

On the other hand it should, we think, indicate and recommend the adoption of methods which are not open to these objections. That such are possible we are reasonably assured, but after all the question is—In view of the continued obloquy and contempt brought upon Spiritualism by "Exposures," is it wise to continue methods tending in every case, sooner or later, to such disastrous results?

In asking your advice and criticism we believe that only by some such action will a revival of interest in the subject be brought about, and public confidence in the movement be restored.

We shall esteem it a favour if you will kindly let us know your views with reference to this matter by return of post, despatching your reply so that it will reach us, at latest, by Tuesday, September 19th. If unable to write more fully, a simple "Yes" or "No" on a post-card, in general approval or the reverse, will be welcome.

Yours faithfully,

E. DAWSON ROGERS, *Editor of "Light."*

JOHN S. FARMER, *Editor of "Psychological Review."*

In order to make the expression of opinion as representative as possible, this Circular is being sent to the following amongst others:—

Adams, E.	Coffin, W. H.
Adshead, W. P.	Cooper, R.
Ainsworth, Jno.	Crookes, W., F.R.S.
Baikie, R., M.D.	Damiani, Sig. G.
Barkas, T. P.	Dawbarn, Jas.
Barrett, F., Staines.	Dawe, N. F.
Barrett, Prof. W. F., Dublin.	Eglinton, W.
Bennett, E. T.	Elder, A.
Binney, F. A.	Eno, J. C.
Blackburn, C.	Everitt, Thos.
Bland, J. L.	Fahrig, F. E.
Borthwick, Lord.	Fitton, R.
Bowman, J.	Fitzgerald, Mrs.
Brayn, Col., Jersey.	Fitzgerald, D. G.
Britten, Mrs. Hardinge.	Fowler, John.
Calder, A.	Gill, W.
Catling, R.,	Grant, Thos.
Chapman, Jno.	Grey, J. W.
Clarke, R.	Green, F. G.

Greenwell, J. N.	Nichols, Dr.
Hall, S. C.	Nisbet, Hay.
Hannah, R.	Noel, Hon. R.
Harper, R.	Nosworthy, Mrs.
Harris, Geo., LL.D., F.S.A.	Oxley, W.
Hartley, J. H.	Parkes, F. M.
Hunter, W.	Paynter, W.
Isham, Sir Chas.	Pearce, C. W.
James, Capt. Jno.	Pearce, R.
Jones, J. Enmore.	Pearson, C.
Joy, A.	Peterson, A. T. T.
Kersey, H. A.	Podmore, F.
Larrad, E.	Robertson, J.
M'Kinney, T.	Ponton, F. G.
Lamont, Jno.	Rhodes, J. T.
Massey, Gerald.	Rondi, Sig. E.
Massey, C. C.	Rouse, Jno.
Mellon, Mrs.	Shorter, T.
Meugens, J. G.	Sloman, J. B.
Miall, Rev. W.	Speer, S. T., M.D.
Miles, J.	Tapp, G. R.
Morse, J. J.	Theobald, Morell.
"M. A. (Oxon.)"	Turner, J. P.
Mould, R.	Walton, J.
Munro, J. G.	Williams, C. E.
Myers, F. W. H.	Wood, Miss.
Mylne, Jas.	Wyld, G., M.D.

[It has been found impossible to publish the whole of the replies. Those friends, therefore, who do not see their communications in print will please attribute it to want of space, and they may rest assured that their letters are being carefully considered by the committee appointed to discuss the matter.—*Ed. P. R.*]

M. A. (Oxon):—There is no reasonable doubt that reiterated exposures of fraud are dealing a death-blow to Spiritualism as a public and popular movement. Many who are recent investigators are coming to believe that fraud is mixed up so inextricably with all the manifestations, that it is at least questionable whether there are any free from it. Such will soon abandon the profitless task of endeavouring to sift out what may be, after all trouble, worthless.

I have nothing material to add to what I have repeatedly urged on Spiritualists. I would abolish the cabinet as a pest-house of deceit, and abandon illusory tests connected with it. If a medium wants to cheat, a cabinet provides the means. If a medium is entirely honest, I consider tying in a dark cabinet to be a deceptive test, even when skilfully performed. Not one person in fifty can tie a woman so that she cannot get out of the bonds by normal means, if she is a practised trickster. No human being can tie a medium so that he cannot be released by abnormal means.

The only test worth countenancing is a clear view of the medium during the whole séance, and, of course, in light sufficient for exact observation. And investigation should lead up to a view of the medium and Psychic Form simultaneously.

I do not anticipate that promiscuous circles will sit with sufficient patience to attain success under these conditions. It is therefore a question whether any such circles should be encouraged to seek for such manifestations at all. I am strongly disposed to think that materialisation is as difficult and delicate a matter to be obtained in the wholesale way in which public mediums profess to obtain it. The temptation to resort to illicit means when the legitimate fail is enormous, and no medium should be exposed to it.

There are also grave reasons for believing that there are dangers of other kinds connected with promiscuous circles for materialisation, as now held, which it is the part of wisdom for Spiritualists to avoid.

I therefore incline to urge that the phenomenon of materialisation should not be sought for at all in promiscuous circles, but that it should be evoked in select circles only, composed of experienced Spiritualists, and without the use of illusory tests.

There can, I think, be no two opinions as to the necessity for promptly abandoning methods of experiment which set a premium on fraud, and which have proved well nigh fatal to public Spiritualism.

I confine myself to the points on which you ask my advice, though there are other particulars in which public Spiritualism needs purgation.

GEORGE WYLD, M.D.:—In reply to your request for my views on dark séances for materialisations I would say—

1. I consider that I have obtained, through the sense of sight and feeling, demonstrations that Spirits can manufacture forms apparently identical with solid human hands.

2. I have never personally received any demonstration that the entire human form can be thus manufactured; although if hands can be made, the presumption is that solid forms in the likeness of the entire body can likewise be made.

3. The innumerable instances of the double of living beings and the ghosts of departed human beings appearing in the light, I regard as unanswerable facts; and so the presumption is that such forms may also sometimes appear at dark séances; but, so far as my experience goes, I have never obtained any demonstration of this, as the figures which I have seen at these séances might all have been composed of muslin, or of the medium either consciously tricking, or of the entranced medium unconsciously tricking.

4. Those who, for scientific purposes, investigate Spiritualistic phenomena, need not abolish darkness as a factor in these experiments if they take rational precautions, but those who for idle or credulous curiosity sit at dark séances, must thus not only themselves be continually befooled, but they are guilty of assisting in the encouragement of fraud.

E. HARDINGE BRITTEN:—I beg to acknowledge the receipt of your circular of the 16th inst., to which I hasten to reply as fully as the present moment will permit.

You may judge how deeply I am personally interested in the subject-matter of your circular when I remind you that I have given the last twenty-three years of my life, with all I am and all I have, to the promulgation of what I know to be the truths of Spiritualism. In thus helping to build up a noble cause I have deemed myself amply rewarded by witnessing its triumphant acceptance in many parts of the world by tens of thousands of capable thinkers. I now see this work—to me so holy and sacred—degraded by imposture, and repudiated by the most respectable portion of the community, chiefly on account of the

notorious frauds practised upon it in the name of Mediumship. If I have of late forborne to take any public part in a movement justly and necessarily tabooed by the classes whose influence is most needed to sustain it, it is because I have felt that my single voice was insufficient to stem the tide of fanaticism and credulity which ever seemed ready to shield the imposture, but exercised no charity for the victims imposed upon; neither could I any longer, with respect to myself, subject my remonstrances to the virulent denunciations which are visited upon those who dare to ask for test conditions in the investigation of so unprecedented a subject as spirit communion. It is not that I fear these ever ready denouncers, but like many other of my most esteemed associates, however willing I have been, and still am, to debate the proven facts of Spiritualism with the enemies of the cause, I shrink with aversion from contest with the foes of "our own household," especially those who descend to abuse instead of argument, and mistake vituperation for logic. When I find any well-conducted movement bent on redeeming our noble cause from the vultures that seek only to devour it, I am ready with heart and effort to take my part therein; and in the anticipation that such a desirable result may grow out of your endeavour, gentlemen, I offer you the following suggestions as the fruits of my own personal observation and experience. First, however, I would kindly take exception to those passages in your circular which seem to lay the burden of the imposition practised in "form-materialisation," solely upon "Professional Mediums."

I am in possession of abundant evidence to show that in this country, as in Holland and other places, some of the grossest impositions have been practised in the simulation of the above-named phenomena by *non-professional* mediums, and without attempting to analyse the motives of either class, I am in a position to show that both have availed themselves of the equivocal conditions furnished by cabinets, darkness, and the credulity of those around them, for practising cruel and heartless deception.

In reference also to your fourth paragraph, wherein you plead for the exclusion of the public "in dark circles," I would ask, whom you would propose to admit *but the public*? To me it has always seemed as if the chief value in holding circles was to convince the public of the truth of spirit communion. When Modern Spiritualism was first known, it found the whole world sceptical, and the millions now convinced of its truth have become converted from their scepticism chiefly by circles. I have often read with astonishment the plea put forth by spiritualists for the exclusion from the circle of all but "sympathisers," "true spiritualists," etc.; in other words, of all who would not accept whatever was presented without question, or who might be likely to expose palpable fraud.

Now, if spirit circles are only to be held for the delectation or amusement of "true spiritualists," any attempt to redeem Spiritualism from its ill odour in public opinion is superogatory, and the movement itself must end with the "sympathising" few of this generation. If, on the contrary, the aim of those spiritualists who have realised the worth of their belief be, to convince others of the same salvatory truth, there is one of the best methods to be found in circles, and those circles which are not fit for the public may well be deemed equally unfit for private gatherings. I know the outcry that will be raised against this position, and the assertion that "sensitives" require "special conditions and special influences" around them, etc., etc. In answer to well-worn platitudes of this character, permit me to cite some of the experiences of the early mediums, with nearly all of whom I have been intimately acquainted, and associated in circles. The Misses Fox of Hydesville, Messrs. George Redman, J. B. Conklin, Henry Slade, Charles Foster,

and numerous other powerful physical mediums, have sat heterogeneously for all comers in public, as well as private, circles for years. Their best tests have generally been given to sceptics, strangers, and very often to bitter opposers. J. C. Mansfield, Lizzie Keizer, E. C. Wilson, and many of the best American Seers have given their best tests in large public audiences. Mrs. Ada Foye for eight months gave public tests at the end of my lectures in San Francisco, two years ago, to over a thousand people, by rapping, writing, seeing, and clair-audience, the hall being brilliantly lighted, and multitudes of sceptics present. All through America and Australia this same lady has given the same class of tests in public and private without mistake, failure, or the shadow of suspicion during a period of twenty-five years. Miss Laura Edmonds, Mrs. Sweet, several other ladies, and I myself have sat as *non-professional* mediums, giving tests to all comers. I sat in this way, in the commencement of my public mediumship, for eighteen months in New York City, and, being very enthusiastic in my work, admitted strangers of all classes; and neither my co-workers nor myself have found that sceptical or "heterogeneous influences" marred our work, or prevented the spirits from giving tests. On the contrary; the spirits were equal to all demands; and though, now and then, some rarely exceptional person might bring with him a peculiar influence, wholly antagonistic to spirit power, and impossible to overcome or explain, the general rule with us all was, the stronger the sceptic the more striking were the evidences of spirit power and presence. Miss Kate Fox, now Mrs. Jencken, held public circles, made free to the public by the generosity of Mr. Horace Day, under the room in which my séances were held, and I have frequently seen the apartment crowded by scoffing sceptics, as well as by the strangers that sat around her, but I never heard her make one mistake, or failure, in giving correct tests, through rapping and writing. But, it may be argued, the conditions requisite for "form materialisation" differ essentially from all other phases of phenomena, and imperatively demand cabinets, darkness, or the isolation of the medium. Once more I call *experience* into court, as my witness, to see if this position is irrefutably proved.

I have known Mr. D. D. Home for many years, and witnessed all his most marvellous and striking phases of mediumship. In my own house, and that of Mr. Howitt, Mr. S. C. Hall, and numerous other friends, I have seen, felt, and been caressed by hands of many sizes, and conditions of warmth, and density. I have also seen arms attached to them, and some faces, *visible to all present*, and apparently, to sight and touch, as human as my own; and yet I have never sat with Mr. Home on his own premises, in darkness, nor when he was isolated, in any way from every one in the room. I have sat with Mrs. Underhill (Leah Fox), and in her presence, and that of Robert Dale Owen, and William Lloyd Garrison, luminous forms, one of whom we all recognised as Mr. Underhill's father, came through the door and halted in our sight, the lights burning, by which I had been reading aloud, and the medium, Mrs. Underhill, clinging to me in terror, but neither isolated nor in a cabinet. In the presence of Messrs. Slade, Foster, Redman, and Conklin, I, and scores of other still living witnesses, have seen hands and feet, from the size of infants to those of giants, formed and dissolved before our eyes, and that in brilliantly lighted rooms.

I could re-duplicate examples by hundreds, if necessary, to prove that hands and portions of forms have been exhibited and made palpable to sight and touch in broad light without cabinets, and in circles of heterogeneous and sceptical sitters. Of course, we are in no position to ask why the same conditions could not suffice for the materialisation of the entire

form as well as a part; but we, at least, have a right to say, when so much has been manifested, and such illimitable possibilities are predicated for future unfoldment, under conditions which admitted of no shadow of chance for deception, that neither spirit nor mortal has the right to ask investigators to accord belief to investigations differing only in degree, but not in quality, which are produceable only under the most equivocal conditions, and which place the inquirer at the mercy of those who are constantly being proved to be remorseless and unscrupulous tricksters.

Spiritualism does not depend for its proofs on form materialisation only; and however wonderful and interesting such a phenomenon might be, if it can only be given under the most equivocal and doubtful conditions, better to dispense with it altogether than throw a priceless pearl to the dogs, and that simply to gratify a few persons, who are contented to endure the pernicious and often disreputable conditions of the dark circle, and that at the risk of catering to the behoof of unprincipled impostors. I have read with sufficient attention all the attempts to excuse the base frauds that have been perpetrated, and the plea of "evil spirits," "unconscious trances," or the malign influences of heterogeneous sitters, etc., etc. To all this I have but to ask whether the medium was "unconscious," or under the influence of the wicked expositors, when they brought, made and carefully prepared, the paraphernalia by which they proposed to delude their victims?

I have myself endured the martyrdom and borne the cross which every unpopular cause puts upon the shoulders of its propagandists. Both in public and in private I have endured persecution, desertion, ingratitude, and scorn, and none have ever felt or manifested more kindly than I have, all the sympathy which my fellow-labourers deserve; nay, it is in my resolve to stand by them and protest against the pharasaical raid made upon them, under the pretence that they alone of all mankind should give life, time, and service *for nothing*, that I have determined never to lecture even, without the fair compensation that honest labour should ensure in every department of usefulness. I would demand besides justice to mediums, kindness, courtesy, and special sympathy for special conditions of sensitiveness; but that which I demand for them, I surely have a right to demand also for the investigator. and if I feel just indignation towards those who fail to treat mediums with the utmost impartiality and justice, am I to have no pity on those who come to the circle with bleeding hearts, and in the agonising hope to be restored to their banished dead, only to be mocked with rags, tinsel, shams, and puppets? There is yet another and a very solemn plea to be made for pure, honest, unadulterated spirit intercourse. There are wild, monstrous, and wholly unsupported theories growing up, on the new soil of Spiritualism, like fungi, ready to eat the life out of the movement, quench its most momentous revealments, and substitute hideous ghosts and phantoms for the immortal existences with whom Spiritualism has brought us face to face. And what is the corrective to these fantastic and groundless fantasies? Nothing under the high heavens but the facts of spirit communion. Let a set of remorseless swindlers take our facts away, and we are at the mercy of as many wild theories as there are sects in theology.

There is much more to be said, gentlemen, in behalf of your attempted movement, and in relation to its best methods of practicalisation; but although I can hardly feel that I have written one word too much on so important a subject, I dare not press my individual opinion further on your attention. I can only bid you God-speed, and assure you that in your attempts to purify and elevate our noble cause from the degradation which human folly and wickedness have put upon it, you may command to the fullest extent of my power.

Rev. W. MIALl:—"I heartily agree as to the expediency of some such course as you suggest. You will allow me to express the opinion that in order to meet the requirements of the case, and effectually to lift from 'The Cause' the opprobrium which is crushing it, any advice which may be given should be of a kind suitable for public advertisement, and therefore most stringent. Feebleness in reprehension of the evils sought to be arrested would, I think, be more injurious than silence and inaction. The following seem to me to be demanded:—(1) A full admission of the prevalence—the frequent occurrence of gross deception. (2) An avowal of the conviction of its extreme heinousness. (3) A statement of the possibility, in some cases, of the mediums being blameless. (4) Urgent counsel that, in view of the liability of very intelligent 'sitters' to be imposed on, and so to come to lend their countenance to fraud, all results obtained through professional mediums in dark or dimly lighted séances, or when the entire person of the medium is placed beyond the possibility of sight or touch, should be regarded by all Spiritualists as tabooed, and that the support and adhesion of those Spiritualists who fail so to regard them be deprecated and repudiated. I venture thus to express my impressions as to what is needed, relying on your kindness to attribute my doing so to interest in the subject."

T. BARKAS, Esq., F.G.S., Newcastle-on-Tyne:—"I desire briefly to reply to the paragraphs in the order of their occurrence:—(1) I accept every statement in this paragraph. (2) It is of vital importance that the opinions of experienced and educated Spiritualists should be obtained. (3) A statement such as that proposed would be invaluable, but before issuing it, it ought to be sent in proof to all those to whom this circular has been forwarded, with a request for suggestions and criticism, and the revised proof should be forwarded for final correction to about twenty Spiritualists of known precedence, who have contributed to the literature of Spiritualism. (4) Speaking generally I agree with the statements in this paragraph. (5) The suggestions are valuable, and should be considered in the document proposed to be issued."

J. R. GREENWELL, the Secretary of the Dalston Association, thinks "it will be better to remain in ignorance of a future life demonstrated, than to so frequently suffer and feel ashamed to own we are connected with such an 'ism.' I am at one with you in both propositions, (1) medium in full view, and (2) a sufficiency of light for careful observation. . . . With Miss Wood and Mrs. Mellon, we, in Newcastle-on-Tyne, sat for some time in conformity with your two propositions, and every one was highly satisfied with the results. Why they were discontinued I am at a loss to say. . . . I am fully persuaded of the necessity and importance of adopting these means. We may have to wait some time before success crowns our efforts, but far more preferable will it be to meet with failure and disappointment than expose our mediums and ourselves to so much suffering and indignity."

R. HANNAH:—"Much stress should be laid on the importance of conducting such séances in the most simple and straightforward manner so as to avoid any pretence for an accusation of dishonesty. . . . Such of my own experiences as would be most valuable and convincing to beginners has always been in the light, as with old Mrs. Marshall, with Forster in bright sunshine, with Slade in like conditions, and with a Committee of the Dialectical Society in full gas light, when with no other mediumship than that of the members themselves, after comparatively few sittings together, a heavy dining table moved from six to about fifteen inches eleven or twelve times in various directions as requested. The record by

Mr. Wallace there and then may be seen in the Report, and it was attested by all present at the time. I give this experience to show that the medium power desiderated is not by any means unattainable."

A. JOY, M.I.C.E.—"I have long considered that séances for physical manifestations *with public mediums* are of very doubtful utility in forwarding the higher aims of Spiritualism; and that they are generally, if not always, so demoralising to the medium that they had better be discontinued altogether by those who look upon Spiritualism as a means of raising mankind, unless conditions can be secured which will give confidence to the investigators and protect the medium from the demoralising influences I have referred to. I doubt much whether such conditions are attainable in a general way; but the question is worthy of inquiry and discussion, and I therefore cordially concur in your proposal."

C. C. MASSEY:—"I assent generally to the suggestions contained in the circular issued by yourself and Mr. Farmer. But I think also that to any recommendations addressed to the public there should be added strong representations of the usually fallacious and nugatory character of 'tests.' I mean such as are imposed by the investigators or suggested by or through the medium. But for these I imagine the most credulous would not be imposed upon by 'manifestations' which did not carry with them intrinsic evidence of their genuine character. It is the belief that adequate precautions have been taken against simulation when this is not really the case that makes inexperienced or enthusiastic persons the victims of deception, and offers opportunities to the fraudulent medium. And I am inclined to think that this system may offer an obstacle to the evolution of true phenomena. I would also suggest the election of a representative Council of Spiritualists to decide upon and conduct the prosecution of persons pretending to be mediums in cases of undoubted fraud. I think if such proceedings were undertaken by Spiritualists it would have a very salutary effect both within and without the movement."

GERALD MASSEY:—"I have been so long and so much out of the 'movement,' and so absorbed in other matters, that I have not the data to form an opinion on the subject. If it were thought worth while to call a few people together for a confabulation on the subject, I should take sufficient interest to look in if invited. It seems to me that a preliminary discussion would be necessary before publishing a programme."

J. J. MORSE:—"I quite concur in the need of some such action as your circular points to, alike in the interests of media and the cause, otherwise the repeated experiences of alleged "exposures" are calculated to prove insurmountable obstacles in the present progress of the movement, preventing its usefulness to the world, and marring its value to believers."

HAY NISBET, Glasgow:—"I fully acquiesce in the suggestions you make. If speedy measures are not taken we will soon be in a mess like the Americans. Go a-head."

S. T. SPEER, M.D.:—"I entirely concur with the spirit in which the circular is drawn up. The progress of 'Spiritualism' has, I conceive, been absolutely blighted during the last ten years by these miserable exposures, immunity from which has now become imperative."

R. FITTON, Manchester:—"I quite agree with its contents, but would deprecate any hard and fast lines being laid down, because the conditions under which form manifestations take place are so varied and peculiar that it is useless to formulate them for the guidance of *all* investigators. I may state that I have attended several séances for this kind of pheno-

mena during the last fifteen years, all of which were in the dark or semi-darkness, thereby leaving room for doubt and strong suspicion of their genuineness. I will not state the name of any instrument, because I believe in the possibility of form manifestations and under good conditions of the genuine mediumship of the instruments. I have, however, made up my mind to have nothing to do with such meetings where total darkness is demanded, and I think on no account ought strangers to the phenomena to be admitted."

A. CALDER:—"My opinion given with diffidence is, that cabinets and total darkness should be abolished."

J. B. SLOMAN, Plympton:—"Your circular has my entire sympathy, and I am thoroughly in accord with you on the matter. I have been convinced for some time past that action was necessary on the part of Spiritualists to deal with the subject of 'Form-Manifestations' by *paid* or *professional* mediums. Dark cabinet séances are unsatisfactory to sitters, and 'demoralising' to the medium; they offer a premium to fraud, destroy the confidence and harmony that should exist between the circle, and sooner or later appear bound to result disastrously both to the medium and the cause. . . . Any lengthened observations on my part are unnecessary. I can leave it in your more able hands to give expression thereto. You will deserve the thanks of all true Spiritualists for taking action in the matter. To have one's highest and holiest feelings trifled with in such a manner by conscienceless individuals for purposes of personal gain is monstrous, and making our blessed cause a bye-word and reproach with the public."

JAMES DAWBARN, London:—"To your question, 'Is it wise to continue methods tending in every case sooner or later to such disastrous results?' I most decidedly say No!"

W. EGLINTON:—"Replying to your circular of the 16th inst., my opinion is that professionalism in Spiritualism should be opposed in every shape and form. The methods of investigation at public circles are not only damaging to the reputation of the medium, but ridiculous in the eyes of the world. Put your veto on such proceedings: let all Spiritualists carefully read and follow out the propositions contained in an admirable letter in *Light* for September 9th, signed by 'C. C. M.,' upon the subject of 'tests,' and I feel confident that all mediums having the cause at heart will work in unison with Spiritualists to the desired end, thus giving rise to a newer and purer system of propagating Spiritualism. Whilst thus expressing myself on the question of professional mediumship, it should be distinctly understood I am entirely of opinion that if we grant the existence of an agency external to the medium, and upon the efforts of which we hope to make converts, we have no earthly right to impose our conditions, whether of light or darkness, cabinet or no cabinet, without in the majority of instances consulting the view of the said agent. This latter essential I believe to be the only true method of harmonic investigation."

PROFESSOR BARRETT:—"The circular has come to hand. It would be most desirable to call a sort of ecumenical council of delegates from all the country societies, but I quite think that dark sittings should be steadfastly discouraged."

ROBERT CATLING, Peterborough:—"I most cordially support your ideas in reference to physical mediums."

G. F. GREEN, Plumstead:—"In reply to your circular of 16th I concur in thinking some public action is called for, and I wait to see what form you propose it should take."

J. G. MILES, Cardiff:—"I heartily agree with the remarks and suggestions in your circular of 16th ult."

T. GRAHAM PONTON, Danes Inn:—"Many thanks for issuing your circular, every word of which I most cordially endorse. I have long been of opinion that we Spiritualists have been lacking in bringing about an investigation, thorough and accurate, which shall prove to the world at large either that for years, despite the evidence of our senses, we have been the victims of a monstrous delusion carried out by a series of exceptionally clever conjurers, or, as I believe, despite exposures of mediums, that the spirits of the departed can and do hold communion with us. I am but a Spiritualist of fifteen years' standing, but have seen a good deal of phenomena produced through mediums, and also of so-called exposures of mediumship worked by professional conjurers; I venture, therefore, to make a suggestion, and it is this:—A committee of the Central Association of Spiritualists for the purpose of investigation should be formed, consisting of twelve members, all tried and experienced Spiritualists, among whom there should be an admixture of ladies; that they should meet once or twice a week with a medium with whose materialisations previous experience has been had; that the room should be fairly well lighted, and the form of the medium always in view of the sitters. It must, however, it seems to me, be understood that the members of such a circle should make it a duty to be present each time of sitting, and to wait patiently the development of events. If it be three years the time will be well expended, if a dozen mediums are tried in succession; money will be well expended in proving either that the thousands of Spiritualists on the face of the globe are or are not the victims of a delusion."

R. BAIKIE, M.D., Edinburgh:—"I concur most fully in the sentiments therein expressed, and shall be most happy to forward its objects in any way that can be pointed out."

C. PEARSON, London:—"I have carefully read your circular referring to the great discredit attaching to Spiritualism on account of the dishonesty of mediums in resorting to fraudulent methods at séances, and I heartily concur in the necessity of adopting precautions by which such practices may be prevented in the future. I think the suggestions given in the fourth paragraph of the circular are admirable, and if they were adopted in Spiritualistic circles generally, much of the odium now attaching to the movement would be avoided."

"People who form circles for form-manifestations cannot be too careful in selecting those who are really earnest in seeking the truth on this important subject; and all who merely join circles from motives of idle curiosity should be rigorously excluded."

ROBERT HARPER, Birmingham:—"In response to your circular, I beg to state that I heartily endorse the sentiments set down. I would be glad to see the project carried out. At the same time, I am of opinion that some advice should be tendered as to what forms of manifestations should be cultivated, and how to obtain them."

T. EVERITT, Hendon; J. ENMORE JONES, London; J. LARRAD, Leicester (on behalf of himself and also the Society there), R. S. CLARKE, Plymouth; J. L. BLAND, Hull; H. A. KERSEY, Newcastle; William GILL, Brighton; T. M'KINNEY, Peterborough; Mrs. NOSWORTHY, Liverpool; J. C. ENO, London; F. M. PARKES, London; S. C. HALL, London; T. H. EDMANDS, Sunbury; J. ROUSE, Croydon; W. PAYNTER, Cardiff;

MISS WOOD, E. ADAMS, Cardiff; W. C. ROBSON, Newcastle-on-Tyne; Col. BRAYN, Jersey; W. P. ADSHEAD, Belper; John FOWLER, Liverpool, also "cordially," "heartily," and "fully" approve of the circular and its object.

T. SHORTER, late Editor of the *Spiritual Magazine*:—"I quite approve of the suggestions in your circular of the 16th instant. They are good, as far as they go, but I fear that they do not go far enough, and that we shall never get to the root of this evil until we altogether discountenance professional mediumship for physical manifestations. I took this ground twenty years ago in the *Spiritual Magazine*, when this mischief was but just beginning to appear. More recently I delivered two addresses to the 'Dalston Association' on the same subject, and I again proposed to bring the question under the consideration of the late B.N.A.S., I think about two years ago, in reply to an invitation I received to read a paper to that body, but my offer was declined. Had the question then been thoroughly ventilated, I think much of the scandal that has since arisen might have been averted. The adoption of your suggestion would, I think, considerably mitigate the evil, but would not eradicate it: something more than the pruning-knife is required. However, I cannot here argue the question, but every year's experience deepens and confirms the conviction I have so long entertained upon this matter, and supplies only too many fresh illustrations of its truth."

JAMES ROBERTSON and J. MUNRO, Glasgow:—"I duly received your letter, and, subsequent to perusal, handed it to a friend, and we desire jointly to express our thorough appreciation of the attempt that is making, or proposed to be made, to reform the conditions which have hitherto by a great number of Spiritualists been deemed absolutely indispensable to the production of 'form' manifestations, but which, in the light of recent experiences, have been proved worse than useless to subserve the end in view in their adoption, viz., the demonstration of the reality of a spirit-world, and the power of the inhabitants thereof to make themselves physically discernible.

There can be no questioning the fact, that all the *real* evidence thus obtained is practically nullified and robbed of its importance for investigators by the revelations of such frauds as that attempted in the house of Mr. Catling, of Peterborough; while the cry against dishonesty on the part of mediums is unavailing. Doubtless, for some time to come, many will ventilate their indignation against Miss Wood; whilst others will be found to take up the cudgels in her defence—each side having a *raison d'être* for its contention. The essential point at issue, however, is not Miss Wood's act, nor the motive or influences which impelled her, but rather the state of things which render it possible for such frauds to be enacted.

"Surely it is time for Spiritualists to wake up to a recognition of the dangers attendant upon the practice of sitting for physical manifestations in almost total, if not absolute darkness, and to dispense for ever with cabinets, and all other questionable paraphernalia. Should a reform in this direction be accomplished, no doubt we would hear of 'successful' sèances less frequently; but then the winnowing would and could only affect the spurious and fraudulent manifestations, the residuum being thoroughly satisfactory, and admitting of no cavil. Even should the abolition of cabinets, and the substitution of light for darkness, result in the total lapse of the phenomena of form-manifestation, no harm would accrue to the cause, for it would then have been proved that it required thoroughly untrustworthy conditions to produce them; and, consequently,

whether genuine or the reverse, such phenomena were *ipso facto* worthless as evidence.

"We think it would be a wise proceeding to send a 'carefully worded statement' broadcast amongst societies and individual Spiritualists, with a view to the revisal and reform of the methods adopted of holding physical séances, as by this means those who are unacquainted with Spiritualism, but ready to investigate, might have wiser advice imparted to them by those who know the subject and its difficulties.

"You invite suggestions, but we cannot think of any better method of achieving the results aimed at than those set down in your circular letter. Spiritualists ought clearly to understand that they are helping neither themselves nor the movement by adopting certain methods of research; while those who are not yet Spiritualists should have due warning and proper instructions concerning the false and the true way of proceeding in search of physical and spiritual truth."

F. PODMORE, London:—"I have just received the joint circular from yourself and Mr. Farmer. I am very glad that you and he are taking action in the matter. I quite agree with the general tone of your recommendation. I think we should strive to cultivate such a tone of public feeling in the matter that dark séances, or any séances under imperfect test-conditions (*i.e.*, *cabinet-séances* of all kinds) amongst a *promiscuous circle*, should be regarded by Spiritualists themselves as culpably foolish, if not actually disreputable, as they are already regarded by the outside public.

"At the same time, as darkness and freedom from tests may, and conceivably do, aid the development of manifestation, I should not be prepared to discountenance dark séances amongst select private circles of permanent sitters, who know each other and the medium thoroughly well. I think a very wide distinction should be drawn between the two kinds of circles—the diligent and patient knot of investigators, and the promiscuous motley (in the old sense) gathering of curiosity-hunters.

Mrs. NICHOLS, London:—"Though your circular was not sent to me, I think proper to remark respecting it that different circles of enquirers are likely to differ in their methods, and, though you may advise them, you have no Pope to trouble them if they do not take your advice. As regards our circle, we are under orders, and sit in the dark if we are requested to do so; and it would take a stronger power to induce us to disobey than is likely to be brought to bear upon us. The inner qualification of entire good faith in medium and sitters seems to me of more value than any quantity of rules and regulations and conditions."

Dr. NICHOLS, London:—"In reply to your circular I beg to say that I cannot consent to have imposed on me, or to impose on others, any conditions or limitations in the investigation of Spiritualism, any more than in that of any other science. I have had satisfactory manifestations in full light, partial light, and perfect darkness: with cabinets and without. I think the Spirits who operate should be free to choose their own conditions, and I have found the tests suggested by the Spirits themselves better in many cases than any I have been able to contrive. Mediums should not be treated like malefactors until we have conclusive proof that they are dishonest."

Mrs. FITZGERALD, London:—"I write at once to say that I heartily approve of the circular sent to me; and I consider that until we take such means as you suggest, the fingers of ridicule will not cease to be pointed at us! We have suffered long and patiently, and the time has come for

stringent steps to be taken to rescue our great cause from the odium which has been cast upon it.

MOREL THEOBALD :—"I think it (the proposed statement) should be very carefully drawn up by a special committee. While it should depict the conditions carefully to be observed in investigations, it should as carefully avoid making *such* restrictions as would prevent psychic phenomena altogether. The conditions for private and for public sittings should certainly be different. More latitude can be admitted in one than the other. I am convinced, from sittings I have had with some members of the Phenomena Committee of the S.P.R., that *their* caution imposes a restraint which will, for a time, at least, keep at arm's length all the more delicate phenomena."

J. P. TURNER, Leamington :—"Your circular is well timed, some action should certainly be taken by Spiritualists to check this degenerating tendency of dark séances with paid mediums. It seems as if there was some malign influence that leads them astray in their course of deception, and then comes the *facilis descensus* that brings such discredit on the cause.

"If they had any sense or self-control at all, one would think that genuine mediums, such as Miss Wood and Firman and others have been, would have seen the inevitable ruin to their character and prospects, which a course of deception must bring sooner or later. I confess I am puzzled how to account for it.

"I shall heartily support such a course as you propose to follow under these circumstances, only wishing it could go farther and restrain public mediumship altogether. I mean that if Spiritualists could combine to patronise no medium, except those who earn their living in some other way, *that* would be very desirable; but it is a difficult rule to lay down, and would be sure to find exceptions. Whatever in the judgment of yourself and adviser is decided to be done will have my hearty sympathy and support."

J. BOWMAN, Glasgow :—"I heartily agree with your proposition, that at all séances held for form-manifestations, it is desirable that the medium should be in view of the sitters. My experience has proved to me that it is most difficult for the Spirits to manifest without the cabinet, but I am quite sanguine that form-manifestations could be got with the medium in view if a number of honest Spiritualists were to form a circle, and sit for the purpose of developing mediums for obtaining that end."

E. W. WALLIS :—"I am in receipt of your circular, and congratulate you most heartily for your public spirit in thus endeavouring to grapple with this question, and discover a remedy for a great evil. My recent action and publicly expressed convictions on the subject under consideration are so well known that I need hardly repeat them here and now. But in spite of the ostracism of myself and others who join with me in the desire for reform, by the *Banner of Light* and a few of its correspondents, I am sure that both in America and in this country the Spiritualists are rapidly awaking to a sense of the great danger and absolute need of immediate reform in the methods of séance holding; and any united public action in this country will be welcomed most cordially there, and strengthen the hands of the earnest workers who have so long fought the battle for truth.

"I answer your question most emphatically 'No!' It is not wise or right or just to either spirits, mediums, the cause, or the public. I could say a great deal, but forbear for the present, trusting, however, that the matter will not rest here, but be carried to a successful issue.